The WAY To
HEALTH,
LONG
Life and Happineſs:
Or, A Diſcourſe of
TEMPERANCE,
And the Particular

Nature of all Things requiſite for the LIFE of MAN; As, All ſorts of *Meats*, *Drinks*, *Air*, *Exerciſe*, &c. with ſpecial Directions how to uſe each of them to the beſt Advantage of the BODY and MIND.

Shewing from the true ground of Nature, whence moſt Diſeaſes proceed, and how to prevent them.

To which is Added,

A Treatiſe of moſt ſorts of ENGLISH HERBS, With ſeveral other remarkable and moſt uſeful Obſervations, very neceſſary for all Families. The whole Treatiſe diſplaying the moſt hidden Secrets of *Philoſophy*, and made eaſie and familiar to the meaneſt Capacities, by various Examples and Demonſtrances.

The like never before Publiſhed.

Communicated to the World for a General Good,
By *THOMAS TRYON*, Student
in PHYSICK.

The Third Edition.

To which is added a Diſcourſe of the *Philoſophers Stone*, or *Univerſal Medicine*, Diſcovering the Cheats and Abuſes of thoſe *Chymical* Pretenders.

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1973

LETTER

OF A DIPLOMAT

FROM

HEAVEN

THE WAY TO

To The
READER.

THat *mighty Tyrant* Cuſtom *has made it* faſhionable (*and conſequently to ſome People ſeemingly* neceſſary) *to* Dedicate *Books, when publiſht, to ſome* Great Names, *whom Authors are wont to load with* Flatteries, *and then beg their* Protection. *A Courſe, in my Opinion, no leſs* impertinent *than* baſe: *For if the* Writer *be Conſcious to himſelf, that he needs Pardon; and ſuch* Supporters, *Why does he trouble the World with his Papers? If his Intentions are good and candid, what need of ſuch* Fawning Addreſſes? Truth *is too noble to truckle to thoſe* little Artifices, *and carries in the* Majeſty *of her unclouded Brow, both ſufficient* Paſs-Port *and* Patronage; *ſince thoſe that oppoſe her, do it at their* own Peril, *and at* Long-run *ſhe is ſure to be Victorious.*

I therefore decline that vulgar Method, *as one that am no ways fond of running the broad Way of the* Multitude. *To thee,* (O Reader) *whoever thou art, is this Book entirely* Dedicated; *and yet I ſhall not ſo much as beſpeak thee to be* kind *and* courteous, *only for thy own ſake, deſire thee to be* juſt *and* conſiderate; *to weigh impartially what I offer* (*I mean the* Matter, *not the* Words *or* Stile) *and if ſtill thou wilt, with the* deaf Adder, *ſtop thy Ears againſt the Voice of the* Charmer, *the fault and the danger will be* Thine: *I have diſcharg'd my Duty.*

To the READER.

The main design of this Treatise is to bring Men acquainted with themselves, *and recommend* Temperance, *the most excellent (though most neglected Virtue in the World, to their Practice: In a word, to perswade them to be kind to their* own Healths, *their* own Lives, *their* own Souls.

Nor will it be needful here to give you a Bill of Fare of the several Dishes, which this Banquet presents you with; that's done in the Contents *of the several Chapters. All I shall say, is, that here are variety of* Truths *plainly delivered, which I do not know are else-where* (in Books) *to be met with; for I have not consulted* Authors *in composing this* Tract, *to pay you, like a* Banker *with other Peoples* Coin, *or entertain you with a* Rapsody *of* stolen Notions, *as disagreeing and trivial as the* Pye-bald Shreds *of a* Taylors Cushion.

One grand Objection *I fore-see, viz.* that I am guilty of *Tautology*, or have too oft repeated the same things. *To this I Answer:*

1. *I hope you will rarely find* bare Repetitions; *but although the same, or like Expressions may occur, yet still they are either attended with some* Addition *and* Illustration, *or else are improved to the explaining some other Notion.*

2. Needful Truths *are never* too often *repeated, till they are once well learnt. Many Men are slow of Apprehension, and cannot reach ones meaning without a large expence of Words: By these* reiterated Strokes, *I would willingly make Impression, first on thy Understanding, and next on thy refractory Will to practise what is so necessary to thy* Well-doing, *that is, thy* Well-being.

3. *This*

3. *This ſaying of one thing* over and over, *when we treat of* Nature, *is neceſſary and unavoidable; for 'tis her own* Dialect *and* Method. *All the various* Subſtances, Forms, Complexions, Conſtitutions *and* Properties, *both in the* Animal, Vegetable *and* Mineral Kingdoms, *have the ſame* Baſis *or Ground: There being but* Seven *grand Forms of Nature, whence all do proceed.*

An Example *we have in* Muſick: Seven perfect Notes *or* Sounds *produce all that admirable variety of* Harmony *which the World admires: And tho' a Man ſhould compoſe as many* Songs *as* Solomon, *and frame an hundred Thouſand* Tunes *and* Diviſions, *yet theſe* ſeven Notes *ſtill are the Foundation on which he builds; ſo that to every* Leſſon, Song *or* Diviſion, *they muſt be repeated.*

So in the Mathematicks (*that Demonſtrative Science, whereby ſo many rare things are effected*) *the Number* Ten *is the extent of all natural Numeration, and* Eleven *is but a beginning again. And the very ſame Figures muſt afterwards continually be repeated in all* Arithmetical Operations, *to bring greater Myſteries to manifeſtation.*

In the moſt delightful Art of Repreſentation, *there are but* Seven perfect Colours, *and yet by theſe a* skilful Maſter *can paint and imitate all the Appearances in the Univeſe.*

There are but Seven Metals, *and yet how many Wonders are wrought by and out of them?*

In ſeven Days *the unbounded* Jehovah *created all Beings, by the power and virtue of his holy Word, which Word of Power does ſtill both conſerve and ge-*

nerate ; for there is no ſtanding ſtill *of God's power in Nature ; all things being continually repeated by the Revolutions and Configurations of the* Cœleſtials; *and thence it was that the Wiſe-Man ſaid,* there was no new thing under the Sun. *There are but ſeven Days in a Week, which are repeated Fifty two times in a Year ; and ſo from one Generation to another.*

Therefore, whoever will treat aright, either of Divine *or* Natural *things, and their occult Vertues or Vices, muſt make the* ſeven Primogenial Forms *or* Conſtellations *his Baſis or Ground-Work, and in all caſes have recourſe to them, or elſe he ſhall never diſplay Natures Operations.*

There is yet another Prejudice may be taken, becauſe in ſome particulars I have ſpoken what may ſeem too free *and* ſatyrical: *But if any, with unbyaſs'd Minds pleaſe to conſider the* Fopperiſhneſs *of thoſe things I ſpeak againſt, and withal how deſtructive they are to mankind, they will be ſatisfied, that ſuch a Subject deſerved no other Treatment. 'Tis neither out of* Ill-Will *or* Self-Intereſt *I have handled them at that rate ; but as I conceiv'd they ought juſtly to be expos'd to the Contempt of that part of the World, which ſo long they have Aſs-ridden and Seduc'd.*

That you may come to the Right Underſtanding of God's Law in Nature, and Govern your Selves accordingly, to the Obtaining Health, *both of the Body and Mind, and be happy here and hereafter, is the Endeavour as well as Deſire of*

Your Well-wiſhing Friend,

Thomas Tryon.

On

On the Author *of that Excellent* BOOK, *Entituled*, The Way to Health, Long Life and Happineſs.

By Mrs. Ann Behn.

HAil Learned Bard! who doſt thy power diſpence,
And ſhow'ſt us the firſt State of Innocence.
In that bleſt golden Age, when Man was young,
When the whole Race was Vigorous and Strong;
When Nature did her wond'rous dictates give,
And taught the Noble Savage how to live;
When Chriſtal Streams, and every plenteous Wood
Afforded harmleſs drink, and wholſom food;
E'er that ingratitude in Man was found,
His Mother Earth with Iron Ploughs to wound;
When unconfin'd, the ſpacious Plains produc'd
What nature crav'd, and more than Nature us'd;
When every Senſe to innocent delight
Th' agreeing Elements unforc'd, invite;
When Earth was gay, and Heaven was kind and bright,
And nothing horrid did perplex the ſight;
Unprun'd the Roſes and the Jes'min grew,
Nature each day dreſt all the World anew,
And Sweets, without Man's aid, each Moment grew;
Till wild Debauchery did Men's minds invade,
And Vice, and Luxury became a Trade;
Surer than War it laid whole Countrys waſt,
Not Plague nor Famine ruins half ſo faſt;
By ſwift degrees we took that Poiſon in,
Regarding not the danger, nor the ſin;
Delightful, Gay, and Charming was the Bait,
While Death did on th' inviting Pleaſure wait,

And ev'ry Age produc'd a feebler Race,
Sickly their days, and thoſe declin'd apace,
Scarce Bloſſoms Blow, and Wither in leſs ſpace.
Till Nature thus declining by degrees,
We have recourſe to rich reſtoratives,
By dull advice from ſome of Learned Note,
We take the Poiſon for the Antidote;
Till ſinking Nature cloy'd with full ſupplys,
O'er-charg'd grows fainter, languiſhes and dies.
  Theſe are the Plagues that o'er this Iſland reign,
And have ſo many threeſcore thouſands ſlain;
Till you the ſaving Angel, whoſe bleſt hand
Have ſheath'd that Sword, that threatned half the Land;
More than a Parent, Sir, we you muſt own,
They give but LIFE, but you prolong it on;
You even an equal power with Heav'n do ſhew,
Give us long life, and laſting Vertue too:
Such were the mighty Patriarchs, of old,
Who God, in all his Glory, did behold,
Inſpir'd, like you, they Heavens Inſtructions ſhow'd,
And were, as Gods, amidſt the wandring Croud;
Not he that bore th' Almighty Wand cou'd give
Diviner Dictates, how to eat, and live.
And ſo eſſential was this cleanly Food,
For Man's eternal health, eternal good,
That God did for his firſt-lov'd Race provide,
What thou, by God's example, haſt preſcrib'd:
O mai'ſt thou live to juſtifie thy fame,
To Ages laſting as thy glorious Name!
May thy own life make thy vaſt Reaſons good,
(Phyloſophy admir'd and underſtood,)
To every ſenſe 'tis plain, 'tis great, and clear,
And Divine Wiſdom does o'er all appear;
Learning and Knowledge do ſupport the whole,
And nothing can the mighty Truth controul;
Let Fools and Mad-men thy great Work condemn,
I've tri'd thy Method, and adore thy Theme;
Adore the Soul that cou'd ſuch Truths diſcern,
And ſcorn the Fools that want the ſenſe to learn.

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THE INTRODUCTION To the Whole TREATISE.

CHAPTER I.

A Deſcription of the Four Grand Qualities, *whence the* Four Complexions *proceed. How every Man may know his own Complexion.*

KNOW THY SELF, was one of the firſt Precepts which the Ancients dictated to the *Students* of *Wiſdom*; nor is there a greater Happineſs attainable upon Earth, than to have in a *Sound Body*, a *Sound Mind*. To direct my Fellow-Mortals towards this great Point of Felicity, is the Scope and Intendment of our Pains in this Book: The Foundation-Principle of Wiſdom being to underſtand *Nature*, (which is the *Art of God*) and thereby our own Frame, Powers, Faculties and Conſtitution, ſo as to imbrace what is good, wholſom and agreeable, and to eſchew all that is evil and harmful; and the End and Conſummation thereof, is to know the *Supreme Being*, Author of created Nature, and to love, obey, and enjoy him for ever.

In Order hereunto, *Temperance* and *Sobriety* are ſublime Gifts, and to be regarded with the higheſt eſteem,

not only for the delight and pleaſure they afford the Body and Mind, but as they fortifie thoſe that obſerve them againſt many *Vices* and *Temptations*, as well as preſerve them from a thouſand racking *Pains* and torturing *Diſeaſes*, and ſo furniſh them with the *beſt Treaſures of this World*, viz. *Health*, not only of the Body, but alſo of the Mind; for 'tis that *Health* that ſweetens all God's Bleſſings, and is the *prime good* of this Life: What advantage or pleaſure is there in the *higheſt prepar'd Food*, or *choice compounded Diſhes of the rareſt Dainties*, in the richeſt or moſt *Cordial Drinks*, the *gayeſt Apparel*, or *the moſt flattering Addreſſes of Honour*, to a Perſon rack't with the *Stone*, or tortur'd with an *Iliaca paſſio*, or half-drown'd with an overflowing *Dropſie*, or *burning within*, like *Mount Ætna*, with the raging violence of a *Fever*? What are *Riches* and *Fame* to a Body full of Pain? Or who would accept of a *Crown*, upon condition that his *Head ſhould thenceforth perpetually Ake*?

Now if the Body be diſtemper'd thro' diſorder and ſuperfluity, the Mind and all the Senſes are preſently afflicted; if the Harmony of the one be interrupted or deſtroy'd, the other cannot continue: For the *Spirit* is the original whence the Body proceeded, and is the Life of every viſible Subſtance, and as the Properties or Qualities are in their degrees in the Spirit either ſtrong or weak, ſo alſo they are in the Elements of the Body: That *Quality that doth predominate in the Spirit* at the Incarnation and Birth, that very ſame property doth carry the upper Dominion in the Body, which is manifeſted by the Inclination, Shape and Form, Behaviour, Words and Works; and this is call'd a Man's *COMPLEXION*, of which there are commonly reckon'd four kinds, *viz.* the *Cholerick*, the *Phlegmatick*, the *Sanguine*, and the *Melancholy*; and ſince the true underſtanding of each of theſe, does mainly conduce to a man's knowing and right regulating of himſelf, we ſhall therefore treat of them ſeverally.

But

But in the firſt place, we will lay down a ſhort Deſcription of the four grand Qualities, viz. the *Bitter*, *Sweet*, *Sour*, *Aſtringent* or *Saltiſh*; from whence the four Complexions proceed.

Of the *Bitter* Quality.

1. Thoſe that are dignified with this Quality, are for the moſt part of ſtrong Bodies, thick, well ſet, of middle Stature, of hard fierce Countenances, Viſage rather round than Oval, big Bones, Hair curling, of quick piercing Eyes, bold Behaviours, ready of Speech and Apprehenſion, of ſtrong powerful Spirits, able to go thro' much Labour and Action, if Intemperance do not impede, which many of this ſort of People are ſubject to; quickly moved to Paſſion, but their Fires burn too fierce to hold long; of ſtrong natural Heats, great Appetites, therefore they are apt to be Gluttons; the Diſeaſes they are moſt ſubject to, are *Acute Fevers*, *Gout*, *Pox*, both ſmall and great; Food good for this ſort of People, are all ſorts of Gruels, Herbs, Fruit, ſmall Drinks, and all Food made of Milk, and every other ſort that is Simple and Natural; and the contrary they are to avoid on peril of their Healths.

2. It is to be noted, when the *Sweet* Quality is ſtrong, and incorporateth with the *Bitter*, and hath an equal ſhare in the government of the Life, then the fierceneſs of this Quality is allay'd by the friendly Influences of the *Sweet*; ſo that ſuch Perſons are of more human meek Diſpoſitions and Inclinations, tho' they have Fire enough, and ſometimes too much, becauſe ſuch are apt to be troubled for their Paſſions more than the former, and are generally of better, evener Tempers, and at times apt to be perſwaded againſt their own Reaſon and Underſtanding, more temperate Livers, of excellent Apprehenſions, both in the doing and learning of any thing; of healthy ſtrong Conſtitutions, as free from Diſeaſes as any ſort of People; but

they cannot endure Intemperances ſo well as the former; alſo, all ſorts of ſtrong Drinks compounded, ſugar'd, ſpic'd, hot Food, are injurious unto them: But on the contrary, all ſorts of Food of a middle or mild Nature, are very agreeable to them, and make healthy, ſtrong, brisk and airy, fit both for the action of the Body and Mind: This ſort of People are of the *Cholerick* and *Sanguin* Complexion, which is a commendable Temperature.

3. But when it ſhall fall out that the *Sour* Quality is joyn'd in government with the *Bitter*, and the *Sweet* Quality weak, or Underneath, then ſuch People are of harſh, ſour, envious Tempers, being inclin'd to all kinds of rude robuſtick Exerciſes, Unmerciful to Men and Beaſts, of cruel fierce Inclinations, being of quick Apprehenſions? but in general, they are ill-governed People, caring for nothing ſo much as Drinking, Gluttony, and vain Company, very paſſionate in their love, and hate; great part of the rude Multitude are made up with this ſort of People; the Diſeaſes they are ſubject to, are *Fevers*, *Gout*, *Stoppage of the Breaſt*, *Stone*, *Convulſions*, *Dropſies*, and the like, according to what ſort of Intemperances they give themſelves unto, being great lovers of their Bellies; it being their chief Study and Philoſophy, how they may have wherewith to gratify their Paunches, often cutting off their Lives by heady Diſorders and Superfluities; this ſort of People are of the *Cholerick Phlegmatick* Complexion: but if they ſhall incline to fear the Lord, and underſtand the principles of their own Nature, being guided by the Divine Voice of Wiſdom, which continually cries out againſt, and condemns all the fore-mentioned Inordinances; this divine Wiſdom is ſufficient to abate all kinds of Intemperances.

4. But if the *Aſtringent* or *Saltiſh* Quality, be joyned in the government of the Life with the *Bitter*, and the *Sweet* impotent, then all is Poiſon'd; ſuch people being for the moſt part of hot-headed, harſh, cruel, violent,

violent, envious Diſpoſitions; their Looks are Fierce, angry and poiſonous; they often hurt and wound the Healths of ſuch who are under their Dominion, by their Looks, Wiſhes and Words; great Swearers, Lyars, Back-biters, Deflowrers of Women, Gluttons and Drunkards, being often cut off by Violent Deaths, and by the ſentence of the Judge, if they do not adhere to the counſel of the love of God, which being obeyed, will regulate all the fore-mentioned Intemperances.

5. All beaſts and Cattle, as *Horſes*, *Cows*, and the like, if they ſhall be dignified with the *Bitter* Quality, are ſtrong, well-ſet, big bon'd, hardy, of great Spirits, and fierce, quick of motion, but not very handſom, fit for labour: but if Cows happen to have this Quality predominant, then they are dogged and miſchievous, not very free of Milk, neither will they give much Milk: but when this Quality doth predominate in any *Herb* or *Vegetation*, then the body is rather ſhort than tall, ſtrong, and full of knots, and Bruſhy; the Leaves harſh, cut or dented, of an unpleaſant Taſte, but hot, and of a warming quality; good Herbs in Phyſical Operations, if the Phyſician hath skill to correct the Poyſons of *Mars* and *Saturn*, they being great openers and movers of Obſtructions: For the chief motion of Nature doth ariſe and proceed from the *Bitter* quality, and if it be not too Violent in a thing, then it is the Pleaſure of every Life; for when this quality doth move with a gentle motion, it ſhakes and makes the whole body to Tremble, whence proceeds Laughter and all Mirth: It is a moſt pleaſant Quality when the *Sweet* Quality doth incorporate it ſelf with it, and hath an equal ſhare in the Government of the Life. But on the contrary, when it doth Predominate in any Creature, it is a fierce, furious, raging Quality, as is mentioned before, *viz.* a proud lofty Spirit and Power, endeavouring to bring all in ſubjection unto its ſelf.

Of the *Sweet* Quality.

1. In what Perſon ſoever this Quality doth predominate, it indues them with a meek friendly Life and Diſpoſition, of a handſome, tall, ſlender Body, of a ſmooth ſoft Skin, the Complexion White and Red, the Body not very ſtrong, Hair ſoft and fine, of kind courteous Words and Behaviour; their Fire burns but gently; their Spirits will not endure much labour, care nor trouble; all kinds of Intemperances are apt to inflame them: The Diſeaſes they are ſubject to, are *Acute Fevers*, *Quinſies*, *Fumes* and *Vapours* flying into the Head on every occaſion of trouble or little Intemperance; alſo ſeveral *Diſtempers* are caus'd through ſuperfluity of Blood, which is apt to abound in this ſort of People, alſo *Boyls*, *Scabby*, *Pocky* and *Leperous Diſeaſes*, which do proceed from the inflammation of the *Sweet* Quality; This ſort of People ought to obſerve the Rules of Temperance, and Order in Meats, Drinks, Cares and Exerciſes; their Food ought to be neither hot nor cold, but of a middle Nature, ſo alſo their Drink ought to be ſuch as will ſuit the temperature of this ſort of People, which I ſhall ſay ſomewhat of in the Deſcription of the *Sanguine Complexion*, pag. 26, 27, *&c.*

2. But when the *Bitter* Quality is in equal ſtrength, then it doth (as is mention'd before) abate ſomewhat of the Friendly Diſpoſitions and Inclinations of this quality; and ſuch People are of ſtronger and harder Natures, and of ſharper Underſtandings.

3. When this *Sweet* Quality doth predominate in any *Beaſt*, then they are of a gentle, mild Diſpoſition, of a friendly Temper, of a handſome, well-ſhap'd Body, not very ſtrong: But when it doth predominate in any *Herb* or *Tree*, then the Body or Stalk is tall, ſlender, ſmooth and handſome, of white, yellow, ſaddy Colours, of a fragrant ſmell, and full of Virtue;

tue; ſuch *Herbs* and *Fruit* may be eaten without further preparation; and alſo they may be us'd Phyſically without any Correction, if gather'd under their proper Conſtellations, and order'd according to our Directions in the Chapter in the preſerving of *Herbs*.

Of the *Sour* Quality.

1. Thoſe that have this Quality predominate in them, are of a middle Stature, rather ſhort than tall, large Viſages, fleſhy and corpulent, ſlow in motion, of dull heavy Spirits, *Phlegmatick Humors* and *Dropſical Diſeaſes*, not very ſtrong nor healthy; their Fire and Natural Heat burns but dully.

2. But if the *Sweet* Quality be joyu'd with this, and hath an equal ſhare of Government, then ſuch People are of pleaſant merry Tempers, apt to laugh, of eaſy Faith, and a ſmall occaſion will move them out of one thing into another, not fix'd, nor of any depth, ſearch or underſtanding, apt to ſpeak much, but not wiſe, being like Children, laugh and cry all in a breath, very good to carry Tales and Stories from one to another.

3. But if the *Bitter* Quality doth predominate equally with this, and the *Sweet* weak or underneath, then ſuch People are Beſtial, hard-hearted, cruel inhuman, Swearers, Lyars, and the like, fit for all robuſtick, dirty, killing Imployments; but they are of ſtronger Conſtitutions than the former, and healthier, and alſo of better and quicker Apprehenſions, but of very ill Tempers.

4. But if the *Saltiſh* or *Aſtringent* quality doth predominate, and have an equal ſhare in government, and the *Sweet* quality weak, then this ſort of people are not ſo corpulent nor fleſhy, but taller and more ſlender of Stature, of ſour Countenances and Diſ-

poſitions, cunning in Words and Deeds, apt to Diſſemble and Lye, they are alſo apt to bear Malice, having two Faces; the Diſeaſes they are ſubject to, are the *Stone*, *Wind-Colick*, *Conſumptions*, and many *windy Diſeaſes* and *Infirmities*; if Temperance be wanting, many of this ſort of people are alſo great drinkers.

5. When this *Sour* quality doth predominate in any *Beaſt*, then ſuch are of a dull, heavy Diſpoſition and Spirit, apt to have great bellies and ſlow in motion: If in *Horſes*, they are neither handſom nor free, dull Eyes and great Heads: If in *Cows*, their Milk is not ſo good as others, being thin: If in *Herbs* or *Fruit*, then their taſte is ſomewhat unpleaſant, harſh and ſour, and their Colour is of a dark Green.

Of the *Aſtringent* or *Saltiſh* Quality.

1. When this quality doth predominate in any Perſon, they are of a tall Stature, and for the moſt part ſlender, but of a ſwarthy, pale or muddy Complexion, rather Lean than Fat, generally of hardy ſtrong Conſtitutions, and alſo of good Apprehenſions; when this ſort of people do apply themſelves to the learning of any Art, they attain to an excellent Underſtanding therein, being fixed in thoſe things they reſolve on.

2. But if the *bitter* Quality doth equally govern in the body and ſenſes, and the *Sweet* Quality weak, then ſuch people are very ſordid, Lyars, Swearers, Gluttons, Drunkards, inclined to all kind of robuſtick Plays and Games, as Ringing, Bull-baitings, Bear-baitings, to follow Drums and Fencers, and the like evil Communications, having ſtrong bodies, and fierce ſavage beſtial Spirits, and abuſers of Women.

3. But

3. But if the *Sweet* Quality doth interpoſe, and the *Bitter* and *Aſtringent* weak, then ſuch perſons are more moderate in Words and Works, ingenious, apt to learn, of good Underſtandings, and of handſom healthy Bodies.

4. But if the *Sour* be joyned in government with the *Aſtringent*, then ſuch people are more groſs and *Phlegmatick*, and not ſo quick of Apprehenſion, ſlow of Motion, and of ſordid Diſpoſitions.

5. Alſo, it is to be noted, when this *Aſtringent* quality doth predominate in any *Beaſt*, then they are large, big bon'd, ſtrong and heady, but not free of motion, but cunning and ſullen: When in *Herbs* and *Fruit*, they are tall, but not handſom; their taſte is harſh, hard and unpleaſing; they are good againſt the Diſeaſes of the *Phlegmatick* and *Sanguin* Complexions, if the *Saturnine Venoms* thereof be corrected.

This is a ſhort Deſcription of the Four grand Qualities, and their natural Operations: but this I would have every one conſider, and be ſenſible that their Influences are not compelling on *Men* as they are on *Beaſts*, except *Men* live as *Beaſts*, viz. in the power and operation of the *Beſtial Nature*, as many Thouſands do, and far worſe, whence proceed thoſe violent and cruel diſorders in the World: But thoſe who do turn the Eye of their Mind inward, and ſearch and find themſelves, and come to diſtinguiſh the ſecret workings of God and Nature, and hearken unto the Voice of the Divine Principle, which is the holy Oracle that will teach every one, (in all particulars, what is right in the ſight of the Lord; and the contrary) the fear of the Lord, and the true knowledg of God in a man's ſelf, and thereby furniſh every one with virtue, ſtrength and power to reſiſt every *Evil Influence*, though it proceed from the moſt harſh and worſt of *Complexions*; it will alſo teach him to turn and bring all the *four Qualities* into an equal accord, even as a skilful *Muſician* compoſeth a harmonious

monious conſort in the variety of parts, or as he by skill tunes his Inſtrument; for the moſt skilful Muſician in the World can make no harmony, if his Inſtrument be not in tune; all the various *Notes* and *Tones* of an Inſtrument moſt incorporate in each other, or elſe no Harmony can be made; even ſo it is with the *Qualities* in a Man, it is as poſſible for him that hath learn'd himſelf to tune himſelf, and compoſe all the properties of Nature, and to play on them as a Muſician doth on his Inſtrument; ſo great is the power of Man, if he caſt his Will and Deſire into the divine Principle and Love of God, which is able to tincture and change the worſt *Complexion* and convert it into its own Nature; therefore let no man dare to ſay, and complain, that the Lord hath dealt hardly by him, that he hath made him of the harſh wild Nature: And though it be true, that many Men, as to their *Natural Qualities*, are ſordid and wild; yet nevertheleſs they have the true *Tincture* that can tranſmute and change all ſorts of *Metals* into the *fineſt Gold*, even that very *Word of the Lord* that made and form'd all things, which doth enlighten every man that cometh into the World, and bleſſed are all thoſe that are obedient, and follow its Counſel; of what *Complexion* ſoever they are, *the Bleſſing of the Lord is with them.*

Thus having treated of the *four grand Qualities*, I ſhall now proceed to diſcover the *four Complexions*, which proceed therefrom, and to what *Virtues*, *Vices* and *Diſeaſes* each of them are moſt ſubject.

Of the *Cholerick* Complexion.

The *Cholerick* Complexion anſwereth to *Fire*, and that ſort of People which are dignified with it, are of a ſtrong Body, and lively active Spirit, quick both in *doing* and *apprehending* of any thing, free in Speech

Speech and of all other action, apt to Wrath and Paſſion, quickly affronted; but becauſe the *Fire* in them burns fierce, their Paſſions are quickly over, not ſubject to retain Anger, nor premeditate Revenge; they are of a hardy ſtrong Nature, generally of good Apprehenſions, and Witty, but more or leſs ſo, according to the ſtrength or weakneſs of the predominant *Conſtellation* at their Birth.

If People of this Complexion do obſerve the rules of *Temperance*, and keep themſelves within the bounds of *Sobriety*, then they are ſome of the *Healthieſt* of men: But many of them are much addicted to Superfluity and Inordinate living, by reaſon of the ſtrength of Nature, and their ſtrong Heats, which do in many of them increaſe the deſire to eat and drink beyond the power of the digeſtive faculty of the Stomach; For in moſt People, in whom the *Fire* doth predominate, their *attractive* faculty and deſire of eating and drinking is ſo very ſtrong, that it prolongs the pleaſure of eating and drinking many degrees beyond the *Neceſſity* of the Stomach, which does not only cauſe an heavy, droſie Indiſpoſition to follow, but ſows Seed for many Diſeaſes. Therefore as this ſort of People are generally the greateſt Eaters by Inclination, ſo ought they as much as in them lies, reſtrain the Extravagancies of their Appetite, and eat but ſparingly, eſpecially of rich, hot compounded ſpicy Food and ſtrong Drinks, as *Wine*, *Brandy*, *Tobacco*, &c. For they are all *Enemies* to this *Complexion*, and very *dangerous* too, if *Temperance* be wanting; for every ſort of Food hath its operation in the Body, and on the Spirits by way of *Simile*: Therefore all ſuch Meats and Drinks in this ſort of People, if not ſparingly taken, do too powerfully awaken the *Central Heat*, which ought not to be felt; but when it is ſtirr'd up, does ſometimes cauſe either a *Suffocation* or *Evaporation* of the *vital Spirits*, which will make all the external parts of the Body

to

to burn like Fire, whilſt the Center becomes as it were chill and cold; For when the Pure Spirits are wounded by any violence done to them, the *Radical* moiſture conſum'd, the Oyl of Life ſet on Fire, which are *Moderators* and *Qualifiers* of the harſh Fires and Poyſions in the Body, what can be expected but Deſtruction? For when the Pure Spirits of Oyl are any way wounded by Intemperance, then preſently are awakened the fierce *Dark Fires* in the body (the original of every Life) which ought not to have been ſtirr'd; for this Fire is of a churliſh, angry, conſuming Nature, whence thoſe terrible *Fevers* do proceed.

This Heat when it is kindl'd, which is never done but when ſome great violence is offer'd to the *Pure Spirit* and *Oyl*, then the *Natural Life* doth preſently burn, and is in danger to be deſtroy'd; for the heat of this *Original Fire* is like the heat of *Charcoal*, whoſe pleaſant Water and Moderator is deſtroyed in the making of it, whence that pleaſant gleam of Light, and refreſhing Quality in the Wood doth proceed; ſo that in the *Charcoal* there does only remain the dark, fierce *Sulphurous Fire*, which does, when burning, ſend forth pernicious ſtupifying *Fumes* and *Vapours*, of an ill ſcent, burdenſom to Nature; for theſe Scents or Vapours do powerfully Penetrate the Body by way of *Simile*, and ſearch out their likeneſs, and incorporate therewith, whence diſorders ariſe, eſpecially in people of weak Nature, and that have but few Spirits: Even ſo it is in the Body, if the pure Spirits and *Radical Moiſture* be through ſuperfluity, or any other way diſorder'd or weaken'd, then preſently the Dark Original Fire is kindled, and manifeſteth it ſelf in its own form, and burns fierce like *Charcoal*, and then the Body falls into Diſtemperatures. Not but this *Dark Fierce Fire* that doth ſo violently Burn, and diſcompoſe the Body and Mind, did poſſeſs the Body before, for indeed it is the Center of every Life:

but

but ſo long as the pure Spirits and *Balſamick Body* were ſtrong, and the Qualities of Nature had their operation in equality, this fierce ſulphurous Fire lay hid, or was captivated in the ſweet Embraces of the *Radical Moiſture* and pure Spirits, and reſtrained by their virtue and power, even as the pure Oyl and *Balſamick Body* in Wood doth moderate and qualifie the ſulphurous Charcoal-heat, ſo long as the Wood remains intire, and no violence done to the ſweet Oyl, which is the true Life of the Wood; but ſo ſoon as this ſweet Oyl is wounded, and becomes ſuffocated, as is done in making of Charcoal, then the fierce poyſonous, dark Fire of *Saturn* and *Mars* is awaken'd, being of a furious deviliſh Nature and Operation.

The ſame is to be underſtood in every *Vegetable*, *Mineral*, and *Animal*, be it what it will; If the pure *Radical Spirits* and *Oyl of Life* be any ways hurt, then the *dark Wrath* of Nature appears; and if it be in the Human Nature, then the Body falls into terrible diſtempers, and cannot any way be recover'd but by a powerful Medicine, able to incorporate it ſelf with the Fading Oyl and pure Spirits, and ſo reinforcing them with theſe foreign *Auxiliaries*, enables them to withſtand and qualifie the fierce poyſonous operation of the awaken'd *Dark Fire*, and compel it to retreat to its deſigned central obſcurity.

This *Cholerick* Complexion ought in a moſt ſpecial manner to obſerve the Rules of Equity and *Temperance*; for the *Original Fire* which we have been ſpeaking of, is very ſtrong in them, and moſt apt on any diſorders to be kindled, whence do proceed ſo many Violences done by this ſort of People: Alſo, they generally love *Arms* and the Field, and a little exerciſe and cuſtom will make *Fighting* and *Killing of Men* as familiar to them, as the Killing of *Sheep* or *Oxon* is to *Butchers*: Therefore they ought to be Sober, and accuſtom themſelves to a mean in all things, as *Meats*

Drinks

Drinks, *Exerciſes*, and eſpecially in *Communication*, or in their outward *Converſe* in the World. All ſorts of Food and Drinks, that are rather inclin'd to *Coolneſs* than Heat, are moſt profitable to People of this Complexion; and as in *quality*, ſo alſo ought they to be careful that they do not extend in *quantity*, which they are apt to do more than any other Complexion, as aforeſaid.

Certainly Man being an *Image of God*, and Nature in him containing the true nature of all things (which the Ancients ſignificantly called a *Microcoſm*, or little World) 'tis no abſurdity to affirm, that he hath power to change and alter his *natural Complexion*, if he once come to know the Principales of himſelf, and can but diſtinguiſh the Principles of his own Nature, then may he preſerve the pure eſſential Spirit from ſuffering violence; and he can alſo by the ſame Eye of underſtanding, preſerve the eſſential Vertues of all other things, according to that meaſure of Knowledge he hath of himſelf.

Likewiſe, People that are digniſi'd with this *Cholerick* Commlexion are ſubject to *acute Fevers*, their central Heat being great, whence do proceed a powerful Life and abundance of Spirits: For in all Creatures that have their central Heat ſtrong, the *Balſamick Body* and *Radical Moiſture* is alſo powerful; therefore ſuch People can indure Labour beyond others: The ſame is to be underſtood in *Vegetables*, and other things, according to their Natures; where-ever the central Heat is powerful, there alſo the *Radical Moiſture* and ſweet Oyl is ſtrongeſt, wherein the natural Life doth burn and ſhine: An example we have in *Wine*, and in all ſweet Fruits, eſpecially in *Sugar*, in which things the ſweet *Balſamick Body* and pure Spirits are potent, lively and brisk, and they do not only afford a greater quantity of Spirits when ſeprated, but much *ſtronger* and fiercer than other *Vegetables* that are of a lean Hungry Nature: Therefore People of this *Complexion*, tho'

tho they are ſtrong and brisk, yet if they commit *Intemperances*, that are beyond the Power of the Natural Heat to throw off, then they are in far greater danger than thoſe that are of a much weaker *Nature* and *Complexion*, for the Reaſon before aſſign'd, which daily Examples do confirm; as when ſuch healthy People fall into Diſeaſes, what terrible ſharp *Fevers* do attend moſt of them, which deſtroy the Life in a few days? Therefore the ſtrongeſt Natur'd People ought to be ſober, and not lay heavier Burthens than Nature can bear; for he that hath the healthieſt and ſtrongeſt Conſtitution may eaſily oppreſs it; neither is it ſafe to put too much Confidence in their ſtrength, nor to boaſt of it, or commit ſuch out-rages againſt their own Natures, as many *young People* do in the way of Pride, to out-do their Fellows, and then glory in it: *For the ſtrongeſt Caſtle will quickly yield by continual Batteries.*

Of the *Phlegmatick* Complexion.

Thoſe in whom this Complexion is predominant, are not ſo quick and active either in the doing or apprehending of things as the *Cholerick*, but more ſlow and of a ſofter Nature; their *Central Heats* are but weak in compariſon of the former; and if they incline to inordinate Living, either in Meats or Drinks, or Idleneſs, they are apt to grow *Fat*, and their Bodies ſwell with groſs Phlegmatick Humours, becauſe their Natural Heat is but weak, and the *Digeſtive Faculty* of the Stomach cannot make ſo perfect a *Concoction* as the *Cholerick* Complexion; ſo that great part of their Food is turn'd into groſs Juices, which fret the Body, and make it heavy and dull: All ſorts of ſtrong ſpirituous Drinks do agree better with this Complexion than with the *Cholerick*, and if they do not exceed in quantity, will not ſo ſoon precipitate them into *Fevers*; but if they drink much, it will ſwell their Bodies

dies and Members to a wonderful bigneſs, as we ſee ſome, both Men and Women are; which great driuking doth deſtroy the edge of the Appetite, and increaſes their deſire to drink; for their natural Heats and Stomachs are not able to make any profitable Concoction, nor ſeperation of ſuch quantities of Drink as they ſwallow down, whence are generated abundance of *Raw Humors*, that do not only ſwell the Body as aforeſaid, but load the Joynts with windy and watry Diſeaſes, and alſo obſtruct the *paſſage of the Breaſt*; for all fat People have narrower paſſages than thoſe that are lean and ſpare, and fetch their Breath with more difficulty, becauſe the Veſſels of the Stomach and Breaſt are contracted thro' the drinking of too much ſtrong Drink, and eating too little Food, and what they do eat, too rich in Quality.

Yet is it very eaſie for this Complexion, and all others, *to prevent Fatneſs* and heavy Dropſical Humors, (which many of this ſort of People are ſubject to) if Order and Temperance be but obſerved, with regard to both quality and quantity of Meats and Drinks, with proper exerciſe, eſpecially in the open Air, and walking by River-ſides and running Waters, which do wonderfully open the Paſſages, and beget and ſharpen Appetite, and cauſe good Digeſtion: For tho' one Complexion is more apt to grow Fat than others, yet Experience teaches, that it is *Idleneſs* and *Superfluity* that is the grand cauſe thereof; look amongſt ordinary *working-people* in Country-Towns, and you ſhall very rarely ſee any of the Husband-men or Field-workers very Fat; though in ſuch places are People of all complexions; but Cities and great Towns are the Nurſeries of fat *Punchinello*'s, where there is good ſtore of *Strong Drink*, and *Wine, rich Food*, with *Eaſe and Idleneſs*. I am not ignorant that *Fat People* have an Apology for themſelves, viz. *That they Eat and Drink leſs than many lean Folks*: This is true; but Lean, ſpare, Rawbon'd Peo-

ple

ple have for the moſt part great Heats, which do digeſt and throw off all ſuperfluous matter; their Appetites are ſharp and piercing; alſo, they are generally of active Spirits, given to Labour and Action which deſtroys all matter for Fatneſs: But moſt that are inclinable to the *Phlegmatiek* Complexion are of contrary and colder Nature, as aforeſaid, their Appetite not ſo ſharp, nor digeſtive faculty ſo ſtrong; and if diſcretion, care and order with proper exerciſe, be not obſerv'd, great part of their Food and Drinks, for want of heat, is turned into groſs raw Humours, which cauſe an heavineſs on the Spirit, the Oyl from whence their Light of Life does ſhine, becomes of a watriſh Nature; therefore ſuch People ought to have underſtanding in the ordering of their Lives, for want whereof, many do by various ſorts of Intemperances deſtroy their Healths: Alſo, many will take and follow the Paths and *Examples of others*, which they ought not to do; for what may be good Food for one, may be the contrary for another; Therefore every one ought to learn the degrees and power of his *own Nature*: For the differences of mens Conſtitutions are ſuch, and their Natures ſo contrary, that 'tis impoſſible to give any particular rule to fit every ones Conveniency; ſo that there is a neceſſity for every one to ſee with his own Eyes; and in this reſpect the Proverb is punctual truth, *Every man* (to himſelf) *is either a Fool or a Phyſician.* A man may ſpeak ſomewhat that may be uſeful in a general way, and helpful to many, if minded, but the power of doing is in a man's ſelf; and if one do but in any tolarable degree know his own compoſition and the power of his own nature, he may very eaſily help himſelf, for man's Will is free; and if he be well inform'd, and his Faith his own, and he do not make the ways of the Multitude to be his Rule, and their Faith his, as many do, then he may, and hath power by wiſdom to alter his Complexion for the better. One of the chief cauſes why ſo many run themſelves into Error and Diſeaſes, and Death it ſelf, is becauſe they *never look into them-*

ſelves, nor obſerve the operations of their own Natu but look what others do, that do they, and take the advice of every fool (eſpecially if he be a *learned Fool*) without any examination whether it be proper or not.

Meats and Drinks good for this Complexion are all ſorts of *drying warming* things, as Bread eaten with Oyl; let Butter be eaten ſparingly; Cheeſe is good, not new, but old; alſo, all Gruels and Pottage that are made with quick Fires, and not too much boyl'd, but thin, brisk and lively; for ſuch things are eaſie to be concocted, and quick on the Stomach; likewiſe all ſpicy Herbs, both boyl'd and raw in their Seaſons, that is, betimes in the Spring, and again after *Michaelmas*, viz. in *October* and *November*; but *Fleſh* they ought to eat ſparingly, eſpecially from *June* to the laſt of *October*; yet they may eat it more freely, and with leſs danger from *December* to the end of *May*, becauſe in that time Cattel are generally fed with dry Food, which generates a firm Fleſh, and Fat freer from ſlimy matter: Beſides, the ſeaſon being then cold, the natural heat is ſtrong and more central, ſo that all Cattle do make a more perfect digeſtion, and their Stomachs are able to throw off all ſuperfluious matter, which renders their Fleſh far *wholſomer* than at any other time of the Year. Then alſo all Peoples Heats and Stomachs are more powerful than in Summer, which does in ſome degree cut off, even in the Bud, all ſuperfluous matter.

For *Drinks*, let the Perſon that is *Phlegmatick* uſe ſuch as are of a warming nature; good ſound well-brew'd *Beer*, is better than Ale, except the Ale be thin, clear and free from that Yeaſty quality that moſt Ale in Cities, eſpically in *London*, is ſubject unto; *Wine* allay'd with *Water*, and ſometimes a glaſs of Wine alone will do no hurt: alſo, moderate Exerciſes, and eſpecially *Field-Labours*, near Fountains and Rivers, are profitable; but *over-long-lying a Bed* is Injurious to this ſort of People, as alſo *ſoft Beds* do weaken and make their Natures more tender; hard Beds, as Quilts, and the like, are very uſeful for all Peoples Health, if they could be perſwaded

ſwaded to it, but eſpecially to the *Phlegmatick* Complexion; nor ſhould they (as is too commonly uſed) prevent the free Influences of the Air by *Window ſhutters*, and *Curtains* to their Beds, for the freſh clear Air is wonderful friendly and healthy to Perſons of this Conſtitution.

Of the *Sanguine* Complexion.

Thoſe that have the happineſs to be of the *Sanguine* Complexion, are generally of *affable ſweet Tempers*, moderately quick in doing and apprehending of any thing, of good underſtandings, but ſomewhat inferior to the *Cholerick*, apt to take Affronts at ſmall matters; for they being of good even Humours themſelves, expect the ſame treatment from others, hating all ſordid Actions and Oppreſſions, either of Man or Beaſt, it being contrary to their Natures to deny the ſerving of their Neighbours, tho' it be againſt their own Intereſt; they are quickly moved to Compaſſion; and many who are ſtrongly dignified with this *Sanguine* diſpoſition, are of ſuch yielding tempers, and ſo great haters of Controverſie, that they choſe rather to loſe their Right, than contend, being great lovers of Unity and Friendſhip, and very rarely the firſt breakers thereof; they love to retaliate Kindneſſes, and hate any ſhould think they are of a churliſh nature.

But for the moſt part this Complexion is *mix'd* either with the *Cholerick*, *Phlegmatick* or *Melancholick*; whereby much of the goodneſs and virtue is abated; and ſo on the contrary, when this *Sanguine* Complexion is mix'd with any of the other, it doth much abate the evil harſh Inclinations thereof. People of this Complexion have antipathy to all things that tend to inequality or diſcord; the very thoughts of trouble will make ſome of them ſick, they are ſo tender and delicate; and for the ſame reaſon much Buſineſs is troubleſome to them, and they quickly grow weary of it, being naturally of a cheerful diſpoſition. Blood is apt to a-

abound in them, and a little Intemperance either in Meats, Drinks or Labour, will diſorder them; therefore they ought above all People to obſerve and keep themſelves within the bounds of Sobriety, becauſe their Natures cannot bear overcharging ſo well as other Complexions. They are to forbear all ſorts of Meats and Drinks, in which is advanc'd too highly any quality either in Virtue or Vice; for all *Extreams* endanger their Health, and do not only over-heat their Blood, but generate too great a quantity of nouriſhment. The frequent drinking of Wine, or other ſtrong drinks, as Brandy, Spirits, and ſtale ſtrong Beer, and the common eating of Food compounded with ſtore of Spice and Sugars, and all fat Fleſh, and the like, theſe People ought to refrain, or uſe very ſparingly; for the Elements either of their Bodies or Minds will not admit of *Inequality*. *Meats* and *Drinks* that are good, not only to *preſerve Health*, but alſo to *maintain Strength* are all things in which there is no manifeſt Quality that doth too violently predominate; for all ſuch things being Frequently eaten or drank, do beget their own Complexion; that is, do awaken their *Simile*, and cauſe an unequal Operation in both Body and Spirits, which is the undoubted *Root* of moſt *Diſeaſes*: This ought to be conſider'd by all ſorts of Complexions; and if care were taken in this particular, it would cut off many Diſtempers; for *Health* is only maintain'd and continu'd by thoſe things that are *Equal* in their parts, becauſe every particular thing has a ſecret Power, (when either eaten or drank) to incorporate it's ſelf with it's Likeneſs in the Body, and to awaken and ſtrengthen it, whence doth ariſe both *Harmony* and *Diſcord*, according to the *Equality* or *Inequality* of the *Meats* and *Drinks* receiv'd.

This our daily Experience doth teſtifie, and no Wiſe Man can deny; for all *Meates* or *Drinks* in which any particular Quality is too highly advanced, whether it be in *Virtue* or *Vice*, if frequently taken, prove *prejudicial to the Health*; moſt People being in this particular miſtaken, thinking, *That if it doth exceed in Virtue, ſo much the better*;

better; but that Opinion ariſes from want of underſtanding the Elements and Principles of their own *Nature*; for as to be too much in the *Sun*, or too much in the *Shade* doth beget *Complexions*, ſo moſt *Diſeaſes* are generated by the common eating and drinking thoſe things that do contain too much *Virtue*, cauſing not only a ſurpluſage of Nouriſhment, but ſetting Nature into an unequal Operation, which People of all Complexions ought as much as in them lies, to prevent, but more eſpecially the *Sanguine*.

Food good for this ſort of People, are all things of a ſimple Nature, wherein *Bread* hath the firſt place; *Milk* and various Diſhes made thereof, ſundry ſorts of *Herbs* in their ſeaſons, being well and naturally prepar'd; alſo *Gruels* and *Pottage* made of *Oatmeal*, being made thin, and quick boyled, are of an excelent Nature, cleanſing and opening the Paſſages, they beget Appetite and help Concoction: For *Oatmeal* is to be accounted the *beſt of all Flour*, by reaſon of its preparation, the body of the Grain being open'd and the *inward Spirit* as it were ſet at Liberty, and made more *Volatile* as is done alſo in *Malt*, but more artificially, for the body of the *Barley* is opened to an higher degree, and therefore will give forth its *ſpirit* or *Balſamick Body*, when committed to Water, ſooner than *Oatmeal*, which is done but by halfs in compariſon of the other. There are likewiſe various ſorts of *Fleſh* and *Fiſh* that are of clean Nature, eaſy of Concoction, if well order'd, and free from *Surfe'ts* and other *Uncleanneſſes* (which moſt *Beaſts* are ſubject to, but few there be that conſider it) which are proper enough for *Sanguine People* to eat moderately of, provided the ſame be well prepar'd: For of all ſorts of *Food*, People ought to have the greateſt care of FLESH, not only in the well ordering it before it be killed, but alſo in *ſeaſoning* of it with Salt, and in the preparing or *dreſſing*; Fleſh being more unclean in its own Nature than either *Herbs*, *Fruits* or *Grains*, which I ſuppoſe moſt People will confeſs, and that they are far more agreeable and friendly to Nature, and not ſo dangerous to

Health: nay, give me leave to add, that they are alſo *more pleaſant*; for 'tis chiefly the continual cuſtom of eating *Fleſh*, and the conceit of the great Nouriſhment it contains beyond other things that makes men ſo much deſire it; which Opinion is falſe: moſt ſorts of *Fleſh* indeed are endued with much matter, but great part thereof is of a *groſs Phlegmy nature*, which quickly will cauſe the whole to fall into Putrifaction, if the ſtrong ſharp fierce power of the *Salt* be wanting: And when it is ſalted, the matter for Putrifaction is ſo great, that the Salt cannot continue it long ſweet, but ſo ſoon as the pure Radicial Spirits in the *Fleſh*, through time are either evaporated or ſuffocated, then the Salt hath no longer power to preſerve it from Corruption. A man may as well ſay, that *green Corn* or *Graſs* breeds better nouriſhment in Cattle, than either *Hay* or *dry Corn*, for indeed it generateth and fills the body fuller of groſs Phlegmatick matter, and makes ſuch Cattle heavy and dull, and *great Bellies*, apt to faintyneſs and Diſeaſes; but *Hay* and *dry Corn* generate a firmer *Fleſh*, and more brisker ſpirits, makes them drink well, appear with moderate Bellies, but clean, ſtrong Limbs, able to endure hard Labour without prejudice to their Health: The very ſame is to be underſtood of *Fleſh*, if compar'd with *Fruits*, *Herbs* and *Grains*, and Food made of them, which do as far tranſcend *Fleſh* in virtue and good ſound clean Nouriſhment, and to preſerve Health and Strength, as *Hay* and *dry Corn* do exceed either *green Corn* or *Graſs* in the preſervation of Strength and Health in working Cattle.

All ſorts of Food, either for Man or Beaſt, from which the Sun and Elements have exhal'd or dry'd away the groſs *Phlegmatick Body*, are not only *cleaner*, but fuller of Spirit and Life, not ſubject to Corruptions, but breed a firmer Nouriſhment, as all Husband-men and Shepherds will tell you: Therefore *Bread*, *Butter*, *Cheeſe*, and all ſorts of Food made of Flour and dri'd Fruits, are ſtrong healthy Diet.

Of the *Melancholy* Complexion.

People of this Complexion, that have their Significator in their Radix weak, are *ſlow*, and of *dull heavy Diſpoſitions*, ſubject to be ſurpriz'd with fear and ſuſpicions, apt to be froward, full of mental Reſerves, ſeldom forgetting Injuries, hollow hearted, giving fair Words, when their Thoughts are quite contrary, addicted to *Witchcraft* or *fore-ſpeaking* of things, which ſometimes do take place, when they have *low poor Spirits* to deal with, whoſe predominant Quality in Nature is weaker, and under the Dominion of their Spirits, otherwiſe not. For the awaken'd Evil and *dark Wrath* in this ſort of People, *viz.* their vehement wiſhes or evil words do carry the power of that Principle, whence they were conceiv'd, and enter the ſame Principle in thoſe to whom they are directed. And if thoſe wrathful Spirits be not either through the ſtrength of the predominate Quality in the Complexion, or through the power and virtue of the *Holy Spirit* and *Faith in God*, withſtood and overcome (which often is done) then theſe *Evil Rapes*, *viz.* ſuch *Wiſhes* and *Words* will take place, whether it be in Man or Beaſt; for this evil, revengeful, dark Spirit not being ſo withſtood, enters into the dark Centre and Poyſons in the Body, and by ſimile, incorporates there-with, awakening and ſtrengthening them, and then the Body and all the Senſes fall into Diſtreſs, and moſt terrible Diſeaſes, according to what Poyſons and Salts were kindled. This is called *Witchcraft*, and indeed is one ſort of it (there is another, which is not fit for this place) and this ſort of People are called *Unlucky-Tongu'd.*

But on the contrary, if thoſe People of the *Melancholy Complexion* be well dignified in their Radixes, then the fore-mention'd evil ſignifications are abated; nevertheleſs they are ponderous, ſlow in learning and conceiving of any thing, but when once obtain'd they make it their own, and improve it; they are capable of great Learning, but they muſt have *Time*; for this cauſe, Youths

born under ſuch *Conſtellations*, are very dull in the beginning of their Studies, but if continu'd under good Maſters, will in time exceed either *Mercurial* or *Venerial* Boys; for they have greater and ſtronger Spirits, both to retain whatever they learn, and to endure more Pains and Labour to obtain any Science; beſides, they are not ſo apt to run out of one thing into another, being more *fixt* in the *Root* of their Natures: They are generally ſlow of Speech and Action; naturally penſive and covetous, by reaſon that the *Sanguine Nature* (which proceeds from *Venus*, *Sol* and *Mercury*) is this Complexion, as it were hid, or lockt up under the harſh Forms of *Saturn* and *Mars*, under whom ſuch as are born, are apt to be *Hard-hearted, full of Revenge, Covetous, &c.* not but that they are endu'd with the *Sanguine Nature*, as well as thoſe born under *Venus*, *Mercury*, or the *Sun*; but the ſame is *Captivated*, as aforeſaid, under the harſh Forms, which is the chief cauſe People do ſo much differ in their Tempers. But if you can unlock this *Saturnine Cabinet*, and ſet the Spirit at Liberty, as the *Maulſter* does in his *Saturnine Grain*, viz, *Barley*, enfranchizing the pure *Balſamick Spirits* that ſweeten the whole Body, you will find it debonair and jovial, and of a very agreeable Converſation: The Truth is, *Strong Beer*, *Ale*, *Wine*, or any *ſpirituous Drinks* freely taken, will melt down this ſullen *Saturnine Gravity* into *Mirth* and *Gaity*; for we daily ſee how free and merry ſuch People will be, if at any time they have tipl'd a little extraordinarily, during the time of the Operation of their Liquor. For *ſtrong Drinks* make all ſorts of People more free, and to forget *ſorrow*, becauſe they open the groſs Body, and cauſe the Spirits to have their free Operation; the ſaid Drinks being Spirituous, incorporate with its *ſimile*, *viz.* with the *ſpirit*, and makes it for the preſent more powerful; but when the Operation of ſuch *ſpirituous Liquors* are over, then both the *Saturnine* and other People return to their Natural Diſpoſitions, but with fewer Spirits, which cauſeth a dull heavineſs to attend moſt, after ſuch Drinkings,

ings, becauſe the *Internal heat* and *ſpirits* are too violently awakened, and ſtirred up, which cauſeth them to evaporate; and thence proceed Indiſpoſitions and Diſorder. Great Drinkings are injurious to the Health of moſt that uſe that Trade, only this *Saturnine People* may ſometimes drink a Cherping Glaſs or two, without any danger to their Health, eſpecially when they come to forty years of Age; for before, all ſorts of ſtrong Drink ought to be drank ſparingly by ſuch as regard their Health.

It is alſo to be noted, that not only ſtrong Drinks, but all other things, have an Operation on the Spirits and Bodies of Men, whether *Meats*, *Drinks*, *Air*, *Exerciſe*, or *Communication*; were it not ſo, Man could not be alter'd within for better or worſe: But what a ſenſible change do we find in our ſelves many times, between a dull heavy Day, and a brisk, clear Sunſhiny Morning? Every thing, be it what it will, has a power of influencing and varying us; which the Apoſtle ſeems to take notice of, when he ſaith, *Evil Communication corrups good manners*; and the *Pſalmiſt*, where he affirms, *With the Froward thou ſhalt learn Frowardneſs:* The Original of all good or evil Tempers, and natural Inclinations, and according to the Nature of that form and property that did predominate at the Conception and Birth, and are made either better or worſe, according to the good or ill Cuſtom of the Place, and the People they communicate with, or the Imployments they are put to, and the Meats, Drinks, Exerciſes, and Air they are uſed to.

Take two Youths, one of the *Sanguine Complexion*, the other of the *Cholerick*, put the firſt to a *Butcher*, *Car-man*, *Waterman*, or any ſuch rebuſtick Trade; the ſecond to a *Shop-keeper Merchant*, or ſome ſuch neat Profeſſion, and in a little time the *Sanguine Lad* will become more *Cholerick*, and the *Cholerick* more *Sanguine*.

But note, there is a *two-fold* poſſibility of altering and changing either for the better or the worſe: *Firſt*, Natural; as the free Will ſhall conſent to either Evil or Good,

Good, one being as near to man as the other, who being a compleat Image or Epitome of all things, their true Natures being contain'd in him, therefore he is both capable and liable to be influenc'd and wrought upon by every thing it meddles or communicates with, as is ſeen in *Soldiers*, moſt of them, when raw, and at the firſt Fight, are timerous, and very apprehenſive of danger; but after they are once fleſht in Blood and Slaughter, they become unconcern'd and remorſleſs, and can kill men with as little trouble or regret of Mind, as a Butcher does Sheep and Oxen, without having any particular Quarrel or Enmity, but even in cold Blood; ſo great is the Power of Imployment: For as *Fighting* and *Killing* of men is the work of the fierce Wrath of God in men, and ſo ſoon as you conſent with your Will to enter upon this wrathful Imployment, the center of the dark ſtrong Wrath is awaken'd, and by a little cuſtom and uſe, it becomes ten-fold ſtronger than at firſt; then all doing as one would be done unto, and Tenderneſs and Compaſſion are laid aſide, as if never any ſuch Notion or Principle had been planted in Man. The very ſame happens in other Imployments, that Quality which therein predominates, awakens and ſtrengthens its *Simile*; for which reaſon, in former Ages, ſome that have written *Romances* and *Love-ſtories* in a paſſionate and pleaſing Style, and lively Repreſentation, have been baniſht for their labour, their Works proving of very evil and fatal Conſequence to *Young* and *Amorous Minds*; for all Books, be they what they will, do bear the Image and Figure of the Spirit of him that wrote them, and ſo much the more, as the Imagination of the Author is more ſtrong, which in this ſort of *Writers* and *Poets*, *&c.* uſe to exceed; and if ſuch *Books* be read with *attention* and *inclination*, then they awaken and ſtrengthen ſuch a like Propenſity in the *Reader* as was in the *Writer*, be it either good or evil.

Therefore the peruſal of all *Play-Books*, *Romances* and *Love ſtories*, have, and do prove very injurious to ſuch as miſ-ſpend their time therein; it is like playing with

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Edge-Tools, at firſt they are innocent, and think no harm, that look into them, but after a while, if it take with their Affections, the caſe is alter'd, they make a real charge in the whole *Body* and *Mind*; the *Thoughts* are all taken up with thoſe *bewitching Idea*'s, and they prove *leading Cards* to many real *Evils* and *Temptations*: The *Son* muſt needs fall in Love with, and Marry the *Chamber-maid*, and the *young Lady* run away with the *Coach-man*; or the more impertinent *Chaplain*, only to act over ſome of thoſe fine Intrigues which they admir'd with ſuch delight in *Sidney's Arcadia*, or the *Grand Cyrus*.

'Tis ſottiſh Ignorance that makes ſome ſay, *What hurt can theſe external things or Food, Communication, &c. do unto us?* For they never conſider, that every thing has power to open its own Principle; the underſtanding of which ground, was the Original cauſe of *Moſes*'s Law of *Cleanneſs* and *Separation*, and the occaſion of the Abſtinence of all the wiſe Men in former Ages from this or the other ſort of *Food*, *Drinks*, *Habits*, and *Communications*, for they ſaw the inward Power and Sympathetic Drawing of every thing; and therefore wiſe *Pythagoras*, the better to draw the wild barbarous Nations to the practice of this profound Philoſophy, inſinuated into them the belief of a *Tranſmigration*, or *ſhifting of the Souls of Men*, when they dyed, into other Creatures, as Cows, Horſes, and the like; with which Opinion being once poſſeſt, they would neither oppreſs, nor kill any ſort of Beaſts or living Creatures; for then they believ'd they ſhould do Violence to their departed Friends, viz. *Fathers*, *Mothers*, *Children*, &c. Through which Conceit and Cuſtom they were not only much brought off from their former Cruelty and Barbarity, but betook themſelves to the more wholſom eating of *Fruits*, *Herbs* and *Grains*, ſo that this wild ſavage People became Merciful and full of Humanity: And ſome of this ſort of People do continue this Cuſtom and Law unviolated to this day in ſome parts of the *Eaſt-Indies*.

2*dly*, The *Grace*, holy *Light* and *Love of God*, of which the Lord hath given a meaſure or portion to every individual

individual Perſon; as St. *John* ſaith, *The Word of God which made all things, and without it nothing was made; this ſame Word is the LIGHT OF MEN, and doth enlighten every man that cometh into the World*; This pure Spirit of Life hath power to tincture and change all evil Inclinations and harſh Tempers, which do ariſe from the malignant Configurations of the *predominant Conſtellations* and *Complexions*, if man gives up his Will, and is guided by its Counſel: This *holy Light* and *Word* is the *Eſſential Life* and *Living Power* of all things, the *Eye of the Mind*, by which man is able to diſtinguiſh the Good from the Evil in himſelf, and alſo in all other things, according to the meaſure he hath thereof and the knowledg he hath of himſelf: It is alſo the true *Balſamick Virtue*, from whence all Frindlyneſs doth proceed, not only in *Man* but in all other things according to their reſpective Degrees and Nature; It is likewiſe the *Moderator* and *Qualifier* of the fierce, fiery, harſh *Brimſtone Spirit*; and in what Complexion ſoever this pure *Life* and *Power* does predominate, that Perſon, by virtue thereof becomes of an equal friendly Temperament, both iu Body and Mind (notwithſtanding his *Complexion* may incline him to the contrary) it being the ſweet pleaſant Life in all Creatures: And the pure *Balſamick Virtue* and *healing Quality* in all *Vegetables* and *Minerals* hath its Birth and Original from this good Principle; nor can there be any central Reſt, nor true Satisfaction in man, if this Principle of divine Light be not in ſome degree *Predominate*; for by its pleaſant and ſweet Influences all the fiery dark fierce Inclinations (which often do ariſe from the Complexion) are qualifi'd, made more *Friendly* and *Sanguine*, if its counſel be regarded. All *true Religion, doing as one would be done unto, Offices of Love* and *Acts of ſelf-denyal*, all *Friendly* and *Courteous Deportment*, and whatſoever hath the Name and Nature of *Virtue*, do univerſally ſpring up from this holy *Principle* of *divine Love*: All men ſeek it, becauſe no man can have ſatisfaction without it, ſome in a *Right Way*, others in a *Wrong*; and whatſoever have waſted or ſuf-

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focated the ſweet Influences of this pure *Spirit* and *Love* of *God*, become thereby a *Charcoal Spirit*, whoſe ſweet Water is deſtroy'd, viz. *Twice dead, and pluckt up*, as it were, *by the Roots*, as the Apoſtle phraſeth it, they growing of a fierce, terrible, fiery Nature, ſear'd up in the harſh, dark original, as *Lot's* Wife was, becauſe ſhe look'd back, viz. into the *Original* and *ſalt Spirit*, the Pillar of *Salt* ſignifying the great ſtrength and power of *God's Wrath*, which was then kindl'd by reaſon of Tranſgreſſion.

The very ſame is to be underſtood of all *Beaſts* of the Field, and other things; not ſo indeed as is in the man, but according to the Nature of each. For thoſe Creatures that did in the Creation ariſe from; and were chiefly compounded of the *fierce harſh forms of Nature*, whoſe predominant Quality ſtands in the *Saturnine* and *Martial* Fire, have but ſmall portions of the Virtue and Light of this World; for the pleaſant Virtue and friendly Qualities, which the Principle of this Viſible World gives unto all her Children, do all proceed from the *Internal Spiritual World*, and this outward Principle is an *Image* and *Likeneſs* of the Internal; the *Inviſible Spirit* and *Powers*, are the Root of the *Viſible*; and whatſoever is manifeſted in this World in *Figures*, *Shapes* and *Forms*, the very ſame hath the *Internal Spiritual Principle* in *Power* and *Virtue*. And according to the degrees of the Spirit, and what property of Nature was predominant in the *Radix* of each Creature, ſuch a Shape, Form, Inclination, Complexion and Difpoſition the Creature is endu'd with, be it either *Animal* or *Vegetable*; for the Body was form'd by the virtue and power of the Spirit, and there is both the neareſt Affinity and Reſemblance between them, as is manifeſt by all Creatures, in whom the *dark Wrath* of *Saturn* and *Mars* was predominant in their *Radixes*; they are not only of an *unclean*, *fierce terrible Spipit*, but their *Figures* and *Shapes* are *unpleaſant* and *fierce*, as *Lyons*, *Tygars*, *Wolves*, *Swine*, and many others, both in the Elements of Earth, Air and Water, that are unclean *Devourers*, and Creatures of prey, killing

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and feed upon their fellow Creatures ;and as ſuch Creatures are unclean in their *Radixes*, whence their Inclinations and Deſires to unclean Food do proceed, as bearing the neareſt Affinity with their Natures; ſo their *Figures*, *Shapes* and *Forms*, with their ſuitable Inclinations, do clearly manifeſt what matter they proceeded from in their Creation.

This *Root*, the great and illuminated Prophet *Moſes* underſtood by a divine manifeſtation, whence his *Law* proceeded, wherein he prohibits his People the *Jews* from eating of *unclean Food*, both *Fleſh* and *Fiſh*, with many other Circumſtances tending to *Cleanneſs*; for that great Prophet ſaw by a divine and natural underſtanding, into the *Eſſences* and *Original Qualities* of every Creature, and that each thing hath a ſecret Power to incorporate with its Likeneſs, and to make that Quality ſtrong, which in the *Radix* was weak, and lay as it were hid: And on the contrary, to hide and make that property *weak*, which in the *Radix* was ſtrong; ſo great is the power of Nature; and this is not only done in the *Evil*, but alſo in the *Good:* Therefore all men have power, more or leſs, to alter and change their Inclinations and Complexions, either for the better or the worſe, as they give their Wills up to practiſe either Good or Evil. But if People abandon themſelves to their *natural Inclinations*, and live under the power and dominion of their *Complexions*, and by degrees give way to *Intemperance* and *Evil Communications*, ſuch do oftentimes become of far worſe Inclinations and Diſpoſitions than their *Complexions* naturally tended unto: And on the contrary, ſome there are, who by the power of their Wills,rigorouſly purſuing the Paths of *Vertue* and *Underſtanding*, become more Friendly, and of better Tempers than their Complexions promiſe: For the natural Inclinations and Influences of the *Stars*, have not power to captivate the Soul in Evils, if the Will gives it ſelf up to be guided by the Holy *Spirit* of *Jeſus Chriſt*, which will lead a man into *all Vertue*, and *all Truth.*

CHAP.

CHAP. II.

Of the Excellency of Temperance, *the Knowledg of a Man's ſelf, and the mighty Benefits of* Abſtinence *and* Sobriety.

TEmperance is a *Divine Gift*, and whoſoever obtaineth the perfect *Government* and *Knowledg* of *Himſelf*, is endu'd with the *Springhead* of all *Virtues*: The *fear of the Lord* being the firſt ſtep to all true *Wiſdom*, both Spiritual and Natural. The *Root* of all *Knowledg* that Man is capable of, is in himſelf: Therefore if a Man will underſtand any thing truly, he muſt firſt turn the *Eye of his Mind Inward*, not outward, as the cuſtom of moſt is; for Man is an Image and Likeneſs of all things, both *Spiritual* and *Natural*; in him is contain'd the true Nature of *all things*, and he that doth know and underſtand himſelf, and the Principles and Operations of his *own Nature*, both in Body and Mind, and what Properties in the ſevenfold Nature of this World are Predominant in him, and to what his Inclinations are moſt naturally propenſive, both as to *Virtue* and *Vice*, he may thereby not only ſhun many Inconveniencies, but alſo ſo much as he knows of himſelf, he alſo knows of his *Creator*, and of *all other things*. And ſo on the contrary, he that doth not know and diſtinguiſh the Principles of God and Nature in himſelf, does neither ſee nor know any other thing as he ought: Therefore all ſuch who are ignorant of themſelves, are ſubject to be *changed* and altered out of one *Opinion* into another, always learning hard on the Shoulders of *Cuſtom*, ſupporting their *Ignorance* with the truth of *Tradition*, having one of their Eyes, if not both, amongſt the Multitude. But all *true ſight* in Divine and Natural things does ariſe and proceed from the unalterable Divine Principle or Gift of God; for the *Natural Man*, as he is wholly blind as to things *Divine*, ſo neither does he ſee even into Natural things

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any otherwiſe than a *Beaſt*, beholding the outward Subſtance, but knowing nothing of the inward Power of the Spirit; or if ſuch do underſtand any thing further or more than *Beaſts*, it is either by *Chance* or *Cuſtom*: But when the Eye of a Man's Underſtanding is open'd in the *True Spirit*, he then ſeeth into his own *Eſſence* and *Properties*, and by the ſame ſight has a proſpect into the Nature of all other things, more eſpecially if he be one that is born with a Nature adapted for the comprehenſion of ſuch things.

For this reaſon it is ſaid—*The Spiritual Man diſcernesh all things, even the deep things of God*; but nothing hurts and hinders Man more from obtaining the true Knowledg of God and Nature in himſelf, than his looking abroad out of himſelf, imagining that *Wiſdom* and *Underſtanding* is to be found and learned in and from ſome other thing; neither do many conſider that worthy ſaying of the Apoſtle, avouching, *That whatſoever may be known of God is manifeſt in Man*; not *without* Man, but within himſelf: *Man* is that City the Wiſe man ſpeaks of, *In whoſe Gates Wiſdom cries*; but if man will be gazing abroad, and not regard the inward Voice of the Heart, (as moſt do not) then he can never come to any true Judgment either in things Divine or Natural, becauſe the Foundadation of all *Wiſdom* and *Right-knowledg* is within a man's ſelf.

Let us appeal to common *Reaſon*: How is it poſſible, if a Man do not obſerve the particular Principles and Operations of his own Nature, that he ſhould obſerve and underſtand thoſe of other things, whoſe Motions and various Operations he is more remote from, and doth not feel? Therefore if a Man would know how to Rule, Govern and Preſerve any Creature, or thing, this Wiſdom and Knowledg muſt be firſt Eſſential in himſelf, and to underſtand in particular what things are *Extream* in him, and the contrary, which will much help in the way of Temperance and Moderation, with a due conſideration had to the Nature of the *Food*, the *Age*, *Air*, *Imployments*, &c. And alſo the Quantities of all thoſe

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things ought to be regarded, and not to heap together too much; this being a ſure Rule of *Health*, if a man finds himſelf as *lightſom* and *brisk after Meats* and *Drinks*, or rather more than he was before: For the intention of Food is to *Refreſh* Nature, and not to dull, oppreſs, and incommode her, as moſt in this particular do, eſpecially thoſe whoſe natural Heats are great, and Appetites ſtrong.

But *full Meals*, and too frequent uſe of rich Food and ſtrong Drinks do breed too much Nouriſhment, which is the Original of many Diſeaſes; it furs and ſtops the Paſſages, generates too much Blood, and thick dull Spirits, which makes the Body heavy and lumpiſh, and by awakening the central Heat, cauſes the external parts of the Body to glow with an unnatural Flame, which obſtructs the powers, ſo that the pure thin ſweet Vapours of the Air (which are the *Refreſhing Zephiri* of Nature) cannot penetrate them as they were wont to do, when the Elements of the Body are free from diſorder, for then they ſuck them in like Spunges, which renders the Body full of Spirits, brisk, vigorous and ſprightly as Virgins at a Wedding, or Boys at a Feſtival.

But this pleaſant Condition is never felt when the Body is over-fraight with Nouriſhment, and like *a Lamp* ready to be extinguiſht by ſuperfluity of *Oyl*; therefore *ſolemn Feaſts*, and ſet times for Meals, and eating and drinking whether they have Appetites or no, and other Circumſtances that attend them, are Friends to *Gluttony*, but mortal Enemies both to *Temperance* and *Health*, when People deluge down various ſorts of rich Food and Cordial Drinks in a formal Method, ſitting perhaps *two Hours*, inticing one another to Gormandize and Guzle, not only beyond *Neceſſity*, but even above the *Power* of Nature: And yet not content, after they have already exceeded all bounds of Temperance with ſtrong Foods, then with Wine, various ſorts of *Fruits*, *Tarts*, *Sweet-meats*, and a thouſand Kickſhaws enricht with the *Eaſt* and *Weſt-Indies* Ingredients, of themſelves more than ſufficient for a ſober and temperate Meal;

in the mean time few do conſider the Injuries thereby done both to Body and Mind; for this variety hath power to prolong the pleaſure of the *wanton Pallate*, beyond the need of Nature, or ability of the *Digeſtive* faculty. For every particular thing opening by *Simile* its like property in the Stomack, it comes to paſs when a Perſon has eaten to the full, and to the ſatisfaction of the Pallate of one thing; nevertheleſs when another of a contrary nature and taſte comes, the Appetite is awaken'd, and he can with pleaſure fall too again, and ſo of ſeveral Varieties, the Invention whereof at one Meal was meerly to gratifie *Luxury*, by prolonging the pleaſure of the Pallate, which could not be done with ſimple Meats and Drinks: Not but that a man may eat ſeveral ſorts of Food and Drinks at one Meal, without injury to Health, but then they muſt be *Homogenian*, that is, agreeable to each other; and alſo he that ſo eateth, muſt as the Wiſe man adviſeth——*Put a Knife to his Throat*, which very few in this Age do obſerve: But of this we ſhall ſpeak more hereafter.

As *Abſtinence* and *Sobriety* does always fortifie the Obſervers thereof againſt many Evils, ſo they make the Body *pleaſant*, *healthful*, and fit to diſcharge all its Functions, and prepare the mind to be *the Temple of the Lord*, as St. *Paul* calls it. Thoſe that take Meats and Drinks only for the neceſſity of Nature, and obſerve that the Food be not ſtronger than ſhe, but one the contrary, ſhe ſtronger than it, ſuch have for the moſt part *great Spirits*, and but *little Fleſh*; whereas Gluttons have much Fleſh and little Spirits. Have not all the holy *Prophets* and renown'd Law-givers from the beginning, been Perſons of a wonderous Sobriety and Temperance, as *Moſes* and *Elias*, who faſted forty days, and yet the Face of *Moſes* ſhin'd, and he could guide his Body as if it had been a Spirit? And ſeveral other (indeed all) holy men endu'd with Divine underſtandings, have been remarkable for their *Temperance*: For the Spirits of men are not Earthly things, to receive their Nouriſhment through the *Organs* by the concoction

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of Meats and Drinks only, but derive their purer Aliment like Spunges throngh the whole Body, from the clear *thin Vapours* of the Air, which do powerfully penetrate the Body on all ſides, but are hindr'd through ſuperfluity of Meats and Drinks; and ſo the Spirits in the Body, for want of being found with theſe *refreſhing Gales*, become thick, and as it were ſuffocated.

For this cauſe moſt that abandon themſelves up to *Gluttony* and *Epicuriſm* ſeldom attain to *Old Age*, or if by means of an extraordinary tough Conſtitution they do rub out, 'tis with Tortures and Miſery, their Bodies being as full of Diſeaſes as an *Hoſpital*. But on the contrary, many of the Sober and Temperate men have liv'd to great Ages, and yet very free from Diſtempers, with mean and ſpare Food, whence does proceed a cool airy Pleaſantneſs, the ſweet Influences of all the Elements freely courting the Body, which renders the Spirits many in *Quantity*, and fine in *Quality*, and thence ariſes lightſomneſs to the Body, and vigour to the Mind.

The truth of this men may experience, if they will but give themſelves the leiſure to reflect, and conſider, whether or no they do not before Meals, ordinarily find themſelves pleaſant and lightſom in Body and Spirits, but after they have indulg'd their Appetites with an overplenteous feeding, the one is *heavy*, and the other *dull*; whereas had they but eaten temperately of ſimple Food, it would not only have continu'd their ſtrength, but alſo refreſh'd their Spirits; for the pure Spirit is the true Life, Pleaſure, Delight, and Beauty of every Creature according to the Nature of each, and cauſeth the ſweet Oyl to burn friendly, and ſhine with a comfortable Ray, if it be not wounded by diſorders: This Spirit being ſo *Volatile*, and ſurpaſſing pure, that it will not endure the leaſt Violence; for when any injury is offer'd to it, it either becomes evaporated or ſuffocated, and then preſently the Vigour and Beauty of that thing faileth, be it either *Animal* or *Vegetable*.

Therefore thoſe that do regard the Health of the Body and Mind, ought to preſerve the *Spirit* free and potent, which muſt be done by Sobriety, Gentleneſs and Temperance in *Meats*, *Drinks* and *Exerciſes*. The *Prophet Daniel* and his Companions were ſenſible of this, when they were courted, and alſo threatn'd with the diſpleaſure of the King and his Servants, if they would not eat of the various ſorts of Fleſh and Fiſh that came from the King's Table; but *Daniel* intreated leave to continue that clean ſimple Food they had accuſtom'd themſelves unto, viz. *Herbs*, *Grains* and *Fruits*, and pure *Water* for Drink. Should not we in this Age be ready to count a man a Fool, and out of his Senſes, that would refuſe Royal Delicates from the King's Table, and chuſe to live upon ſuch mean courſe Fare? But *Daniel* did with a Divine Eye ſee into the *Radix* of all ſuch things, and underſtood their ſympathetical Operations, and therefore choſe the moſt ſimple harmleſs Commons; for by compounding many rich things together, eſpecially ſuch as contain the *Animal* and *Beſtial* Nature, all ſuch things loſe their Simplicity, and the true Life and pure Spirits of each become adulterat'd and chang'd, and being deſtitute of its proper Virtues, becomes of another operation, which hath an evil Influence on our Bodies and Spirits, whence proceed thoſe frequent *Infirmities* in moſt that live in the height of Dainties, the ſame being nither well-pleaſing to God nor Nature. But on the contrary, was not the ſober, clean and abſtemious Livers of the *Rechabites* well-pleaſing to the Lord? And did not the Prophet *Jeremiah* call them up into the Houſe of the Lord as a Reproach to the Children of *Iſrael*, for that they had faithfully kept the Commandments of their Father, and obſerv'd the Rule of Moderation, and contented themſelves with pure Water for drink, and with mean and ſimple Food, and therefore he promiſes them, *That the Sons* Jonadab *ſhould never want a man to ſtand before the Lord*: 'Tis moſt certain the Lord hath been and is near to all thoſe that

that live in *Temperance* and *Simplicity*. Therefore the Apoſtle ſaith, *Let your Moderation be known unto all men, the Lord is at hand.* The Prophet *John* contented himſelf with Locuſts and wild Honey, of whom our Saviour Chriſt ſaith, *That there was not a greater Prophet born of a Woman:* Alſo, *James* the Brother of our Lord, was eminent for his *Abſtinence* (as *Euſebius* reports) inſomuch that he *eat no Fleſh*, *drank no Wine* nor *ſtrong Drink*, and *wore no Woollen* Garment, but *Linnen*, which is of a cleaner Radix than the other; for Woollens do retain the Beſtial Nature, as you may more manifeſtly preceive by the ſmell, if you burn them, no waſhing or other cleanſings will purge them from that fulſom Quality which they ſend forth when burnt. Now this ſtinking Nature, ſo long as it continu'd entire, was hidden or captiv'd, but the fire opens the groſs body, and manifeſts the Root; for this cauſe the Prophets and holy men have ſo often ſaid, *That the Saints and People of the Lord ſhould be cloath'd in white Linnen*; and the Prieſts of the Lord were to ware a *Linnen Ephod*; for all *Vegetives* are indu'd with a ſimple innocent Nature and Operation, and therefore they have been compar'd to the divine Nature, becauſe they bear ſome affinity to it.

Thoſe that would have their Spirits pure and potent muſt uſe clean Food, which will extenuate the groſs ſuperfluous humours, by which the Body becomes eaſily penetrable; and he that doth not preſerve his body *clean*, the pure Spirit becomes, as it were, ſuffocated, whence proceeds an *heavy Dullneſs* that is not only burdenſom, but hinders all Meditations, and makes the Soul uncapable of every good Work; but *Abſtinence and Temperance* do digniſie a man, and render him fit for the Exerciſe of *Virtue* and *Piety*, and is the Root of *ſtrength* and *fortitude*. As the Mother of *Sampſon* was commanded by the Angel of the Lord, *To abſtain from Wine and ſtrong Drink, during the time of her being with Child*, ſo was *Sampſon* her Son, whom the Lord endu'd with wonderful ſtrength; but when he gave himſelf up to *Wine* and *ſtrong Drink*, and other Intemperances, he

loſt all Power and Virtue, and became *weak* both in Body and Mind, and a pray to his Enemies. And is it not ſo in our days? Of moſt of the Miſeries and Troubles man enſnares himſelf, is not *Superfluity* a main cauſe? Where-ever we ſee *Vice*, there is alſo *Intemperance*; and where we ſee *Temperance* and *Abſtinency*, we may juſtly expect other *Virtues*, becauſe no ſugerfluous matter is bred that may dull or indiſpoſe the Fancy, the Soul being watchful in Words and Works, and alſo keeping the Body under, which by the Power and Virtue of *Temperance* is ſubjected to the Influences of the *Light and Love of God.*

Temperance, *Cleanlineſs* and *Abſtinence* have greater power over the Soul and Body than moſt in our days imagine. Did not our fore-Fathers live to *wonderful Ages* in perfect Health, their *Food* in thoſe days being chiefly *Herbs*, *Fruits* and *Grains*, and pure *Water* their *Drink?* They did not make their Stomachs the *Burial-places* of dead Bodies, but their Meat and Drink was innocent and ſimple, by which they were able to check and regulate the extravagant motions of the Mind and inſurrections of the Fleſh: Hence ſome of the Antients have deliver'd it as a Maxim, *That none could underſtand God and his Works, and enjoy perfect Health and long Life, but thoſe that abſtain from Fleſh, Wine and Vices, bounding their deſires according to the Ends and Neceſſities of Nature.* For where Uncleanneſs and Intemperance reigns, the Soul is ſubjected with the Body that it cannot diſcern things *Coeleſtial*; but *Sobriety* and *Purity* of body and mind renders it the *Temple of God*, wherein his bleſſed Spirit delights to dwell, and communicate its Gifts and Graces.

Moſt men will in words confeſs, that their is no bleſſing this World affords comparable to *Health*, yet rarely do any of them value it as they ought to do, till they feel the want of it. To him that hath obtain'd this goodly Gift, the *meaneſt Food*, even *Bread* and *Water* is moſt pleaſant, and all ſorts of Labour and Exerciſe delightful; but the contrary makes all things nauſeous and diſtaſteful:

diſtaſteful: What are *full-ſpread Tables*, *Riches* and *Honours* to him that is tormented with Diſtempers? In ſuch a condition men do deſire nothing ſo much as *Health*; but no ſooner is that obtain'd, but their thoughts are chang'd, forgetting their ſolemn *Promiſes* and *Reſolutions* they made to God and their own Souls, going on in the old road of *Gluttony*, taking little or no care to continue that which they ſo much deſir'd when they were depriv'd of it. Happy it were if men did but uſe the tenth part of that Care and Diligence to preſerve their minds and bodies in *Health*, as they do to procure *Mony* and *Riches*, which many never obtain, and thoſe that do, it ſerves them chiefly to procure thoſe *Dainties* and *Superfluities*, which do generate *Diſeaſes*, and is the cauſe of committing many other Evils, there being but few men that do know *how to uſe Riches* as they ought: For there are not many of our *wealthy Dons* that never conſider, that as little and mean Food and Drink will ſuffice and maintain *a Lord* in perfect Health as the *pooreſt Peaſant*, and render him more capable to enjoy the benefit of the Mind, and pleaſures of the Body, far beyond all Dainties and Superfluities. But alas! the *momentary Pleaſures* of the Throat-*Cuſtom Vanity*, &c. do enſnare and intice moſt People to exceed the Bounds of Neceſſity or Convenience; and many fail through a falſe Opinion or Miſunderſtanding of *Nature*, childiſhly imagining that the *richer* the *Food* is, and the more they can *cram* into their *Bellies*, the more they ſhall be *ſtrengthen'd* thereby; but experience ſhews to the contrary, for are not ſuch People as accuſtom themſelves to the richeſt compounded Foods, and moſt cordial Drinks, generally the *moſt Infirm* and *Diſeaſed?* For all ſuch things contain great ſtore of Virtue, and ought to be eaten between whiles, according to Reaſon and Experience; for when the Mouth of the Stomach is open, the pleaſant reliſh of ſuch dainty Food does ſo intice and encreaſe the deſire of eating and drinking beyond what is needful, that a man may eat too much, and yet give off with ſome little Appetite, of which we may be ſenſible by that general dulneſs and

Indiſpoſition which we find in our ſelves for two or three Hours afterwards.

People are much miſtaken in thinking, *That ſo long as the Appetite deſires, and the pleaſure of eating continues ſtrong, they may eat on without danger to their Health.* But the truth is, this is one of the chief Reaſons why men are *Gluttons*, and there is but little difficulty in *Temperance* ſave only in this particular, it being ſomewhat hard for an healthy good ſtomach'd man to give off eating in the midſt of the Pleaſure he receives by it, eſpecially when Meats by art are made on purpoſe, not only to prolong the Pallate, but alſo to delight it. But to him that uſes himſelf to ſimple Meats and Drinks, the ſnare of provoking the Pallate, beyond the neceſſity of Nature, is remov'd, for ſuch cannot entice *Nature* out of her way, nor awaken any other Properties or Appetites in the Stomach but its own Likeneſs; whereas varieties of Food do ſtir up as many various Qualities in the Stomach; ſo that there is ſtill a freſh deſire to each thing, till Nature is over-cloy'd: And therefore Varieties are always dangerous, if great Care and Temperance be not obſerv'd. But he that limits his Deſire by Wiſdom, and has the underſtanding both of the Quality and Quantity, may eat of ſundry ſorts of Food at one time, but the ignorant and unwiſe very rarely do it without prejudice to their Health.

As the pleaſure of *Temperance*, and the many beneſits that follow *Sobriety* cannot be imagin'd by thoſe that live *Riotous Lives*, ſo neither can the ſweeet influence thereof (eſpecially the firſt) be enjoy'd without ſome *Trouble to Old Adam.* There muſt be *Self-Denial* in the caſe, and a man muſt live in this World as if he were *Alone*; for there is but little Company in the ways of *Sobriety*: When a man come once to eſpouſe them in earneſt, preſently moſt of his *Friends* and *Acquaintance* will ſuſpect and condemn him as a *Conceited, Whimſical Capricious Fellow*, or a kind of *Mad man*, becauſe he will not run with them to the ſame *Exceſs* and *Riot.* For the *Fleſh* and *Spirit* of this World have no Affinity with *Sobriety* and *Temperance*, proceeding from Fountains, whoſe Waters are of quite contrary Nature to others; the one being *clear* and

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pure, which purgeth and cleanſeth preſerving both the Body and Spirit in perfect Health; the other being *defil'd* with many Superfluities, deſtroys the Health of both. Therefore he that would enjoy the true Pleaſures, and flouriſh in the Virtues that attend *Sobriety*, ought to be as ſtrong as *Sampſon* was in his innocent Life; that he may be able to cut off all *ſuperfluity* in the Bud; *For it is not that which goeth into a man* (as our Saviour Chriſt ſaith) *but that which proceeds out of him.* For all kinds of *Intemperance* are firſt conceiv'd in the Heart, and if ſuch Imaginations are not cut off or overcome by *Wiſdom* and *Temperance*, then they grow ſtrong, and become as it were eſſential; and when the Spirit and Underſtanding of a man is captivated, then a man becomes a *Tyrant to himſelf*, and a perfect *Slave to Gluttony*, being defil'd by every thing, *Meats*, *Drinks*, *Words* and *Works*, as the Wiſe man ſaith, *Even the plowing of the Land is Evil to the Wicked*; for all Uncleanneſs and Defilements that happen either to the Body or Soul, do ariſe and proceed from *Within*: And if ſuch *lewd* Deſires, *Opinions* and *Cuſtoms* were cut off in the bud, then nither Body nor Soul would be hurt by *ſuperfluity* of *Meats*, *Drinks*, or any other thing; for every man that commits any Intemperance, be it what it will, acts it firſt *Within*, and makes it ſubſtantial in the Spirit, and then it becomes Corporeal; for the Body is forc'd to obey the dictates of the Spirit, whether good or evil; for this cauſe Chriſt ſaith, *That nothing that went into a man defiled him*; for he pointed, and had an Eye to the Root, whence all Evils and Intemperances ariſe: His Words are Spiritual, and not otherwiſe to be underſtood; for he makes no exception, but ſaith, *NOTHING that goeth into a man, defileth him.* Which words, ſhould they be taken in a Carnal ſenſe, then our dayly Experience ſhews the contrary; for many thouſands are deſtroy'd both by Quantity and Quality of Meats and Drinks; but they are firſt defil'd in the Root of their Spirits.

But on the contrary, no *Meats* or *Drinks* have power to hurt or defile that man whoſe Heart and Deſires are govern'd and moderated by *Wiſdom*; and therefore ſaith the Apoſtle, *From whence proceed Wars and Fightings, all Luſts, falſe Imaginations and Intemperances? Do they not all pro-*

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ceed from within? For if a man be ignorant of the true Nature of things, his Underſtanding and Soul darken'd, then he is ſubject to be defil'd by every thing; for if the Nature of things be not diſcern'd nor diſtinguiſh'd by the Spirit, ſuch are always liable to be defil'd by every ſort of *Food* or *Drink*, either in Quantity or Quality; *For where Ignorance governs, the extravagant Deſires are not bounded.* For *firſt*, Every man is defil'd by his *deſires* and *imaginations*, as our Saviour Chriſt ſaith in another caſe, *He that looketh on a Woman, and luſteth, is defil'd thereby*; the very ſame is to be underſtood of all other *Uncleanneſſes*, both of Body and Mind, only the Evils and Defilements are greater when a Man proceeds to put in practice thoſe things which he firſt conceiv'd within by Imaginations; for no outward Uncleanneſs could ever hurt any man, if the inſide were kept clean. If Underſtanding, and the pure Spirit govern within, then all unclean Deſires and Imaginations are, as it were, cut off in the bud, and not ſuffer'd to proceed to a ſubſtance, and then a man is not defil'd either by that which goes out, nor by any ſorts of *Meats*, *Drinks*, or other things that go into the Body. And ſo on the contrary, when the evil corrupt Nature is awaken'd, and has gotten the inward Government, then all the Deſires and Imaginations are form'd, and do proceed from the evil Principle, which firſt defiles the Soul, and then afterwards the Body.

This is the very Root and Foundation of all *Uncleanneſs*, *Superfluity* and *Intemperance*; for every property in Nature muſt be ſupported and fed on its own Food: Hence all ſorts of *Animals*, whoſe predominant Quality and Aſcendent chiefly proceeds from the wrathful and unclean Nature, do deſire a proportionable Food, *viz.* raw fleſh and Sordities: But on the contrary, thoſe *Animals* whoſe Dignifications and chief Quality ſtands in and proceeds from the clean Nature, ſuch Creatures alſo do deſire clean Food: The ſame is to be underſtood in the humane Nature, according to the Principle or Property that is awaken'd and moſt predominant,

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ſo is the Man either clean or unclean, good or evil, from thence are all his Deſires and Imaginations fram'd.

Thus we ſee that *Cleanneſs* and *Sobriety* in *Meats*, *Drinks*, *Exerciſes*, &c. have a greater Virtue and Excellency in them, than People think; for their power proceeds from an inward Principle, and they endow their Obſervers with the Riches both of *Time* and *Eternity*; for *Temperance* makes all her Lovers truly ſenſible of God's bleſſings; How ſweet is every mean thing to the ſober mind? And how ready are ſuch Men to give the Lord Thanks and humble Acknowledgments for his Mercies? They ſee, feel and taſte the moſt pleaſant operation of the Divine Hand in all things, their *Bodies* are delighted with the *meaneſt* of *Food*, their *Minds ſatisfied*, their *Beds eaſie*, and their *ſleep ſound*; they are not ſubject to *indiſpoſitions*, nor moleſted with *Fevers*; their Heads are not dull'd with *Fumes*, nor their Stomachs oppreſs'd with *fainting Fits*, or *windy griping Humours*; they riſe as freſh as the *Morning Sun*, and are fit for all Exerciſes both of the Body and Mind; their *Radical Moiſture* flows freely throw every part, like a pleaſant gale of Wind, which moderates the central Fires, that they burn not too violently.

But this excellent ſtate is not obtainable without *Self-denial*, and ſuffering now and then a little *gentle Hunger*, which cleanſeth the Stomach and Paſſages from all ſuperfluous Matter, frees the Spirits from all Imperfections, prevents all Obſtructions, and preſerves Health far better than any *Phyſical Evacuotions*: It hath a certain *Occult Quality*, for the digeſtive Faculty and natural Heat is never *idle*; therefore when the Stomach is not fill'd with ſuperfluity of Food and often *eating*, it draws away all the ſuperfluous matter that furs and ſtops the Paſſages, and which were apt to cauſe *ſhortneſs of Breath*, ſend troubleſom *Fumes* and *Vapours* to the Crown, hinder the *free Circulation of the Blood*, and make the *ſpirits impure*. Theſe Evils, and many others, *Temperance* and *moderate Faſtings* do prevent; the Stomach naturally drawing this phlegmy Subſtance out of all the Veſſels and Paſſages, when Meats and Drinks come

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not too quick, and casts the lighter part thereof upwards, and the more gross heavier parts downwards into the Bowels; for this reason when a man does fast a little longer than ordinary, he will feel a kind of gnawing or disorder in his Stomach for a little time and then it will cease, and after some space do so again; the occasion of which is this, the Natural Heat does very powerfully draw matter unto it self for Sustenance, but finding no proper Nourishment, makes a separation of the gross phlegmy substance that lodges in the Vessels of the Stomach, and casts it forth, both upwards and downwards, and having done this, craves a fresh for more work, and more proper matter of Aliment.

Nor should a little Trouble (thwarting our Humours, or some small Inconveniencies divert us from getting our selves possest of this Jewel *Temperance*, the true *Philosophers Stone*, which turns all into the *Golden Elixir of Health*, Content and Serenity, since we see none of the little Perishing Goods of this World are to be obtain'd without trouble and difficulty; do not *Youths* serve seven years, enduring hard Labour and many other Inconveniencies for a Trade, whereon to get an outward Livelihood? Do not *Men* Travel by *Sea* and *Land* through a thousand Miseries, even to the hazarding of their Lives and Liberties for Meat, Drink and a little Rayment? And those few that do obtain their desir'd ends, if *Temperance* be wanting, the enjoyment of them proves not only burdensom, but so full of Snares, that they had better been without them; for *Plenty* has destroy'd more than *Necessity*, (some say, than the *Sword*) the one having wherewithal to gratifie his superfluous desires, and so destroy himself, which the other has not. What a deal of pains and charge are People at to please their *Liquorish Palates*? The *Indies* must be sent to for *Rarities*, and the utmost parts of the Earth for *Dainties*; such abundance, such variety provided, as if all the *Beasts* and *Fowls* in *Noah's Ark*, with an addition of all the *Fishes* in the Waters, and *Vegetables* of Earth, were scarce enough to furnish one *Luxurious Board*!

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And then what Curioſity in *Sawces*? What fantaſtick Humours for *Dreſſing*? The more extravagant and unnatural, the more *genteel*, and acceptable forſooth! Whereas thoſe things that are neceſſary to ſupport and preſerve the Body in perfect Health, are eaſily procura ble, of ſmall Charge, ſoon made ready, and with very little Trouble; they are in moſt places ready and familiar, to be obtain'd with eaſe and pleaſure, without violating Juſtice, or hazarding either your *Conſcience* or your *Liberty*.

Furthermore, *Temperance* is a ſtrong Bullwark againſt that pernicious Enemy of Mankind, viz. *Deſpair* or *Suſpicion* of the Divine Hand of Providence, againſt the *Frowns* and *Cauſalties* of this World; What cares that man if he have not Money to buy *Wine*, who by uſe finds *Water* no leſs pleaſant, and more wholſom? Why ſhould one bemoan not having *half a ſcore Diſhes*, when one will ſerve him not only as well, but better? *Sobriety* makes a man Superior to thoſe vain fearful repining Imaginations, whereunto moſt, or indeed all, ſuperfluous intemperate People are ſubject, and when *Poverty* comes upon them, they are doubly miſerable, becauſe they had inur'd themſelves to *Unneceſſaries* before, the abſence of which more torments them than any real *Wants* that they lie under. But he that gives the government of himſelf to *Wiſdom*, and has the true knowledg of Gods Love, and the eternal Principle of *Light* in himſelf, and admits it to have its Operation in the Soul and Body, and who ſees with an *inward Eye* the great Virtue and Fortitude there is in every *ſimple Grain*, *Fruit* and *Herb*, and who hath alſo bounded his deſires to the neceſſities of Nature, there is no ſuch great Reaſon that ſuch a Man ſhould trouble his head with care and ſuſpicion, and tire his Body with *over-labouring*; for *Fruits*, *Herbs*, *Milk Bread* and *Water* are eaſily procur'd: And what ſober Man in the World is reduced to that extremity, as to want ſuch things, except in univerſal Calamities?

Every man ought to underſtand, that heavineſs, oppreſſion of Nature and dulneſs proceed from the abundance of thick putrid Humours, which ſtop up the Paſſages

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and cloy the Joynts, filling them with groſs moiſture, ſo that the courſe of the Spirits is hinder'd, and they as it were ſuffocated, which cauſeth various Diſtempers in the Body, that men would give all the World, if they had it, to be cur'd of, but no *Phyſick* can help them, unleſs the excellent Lady *Sobriety* by her Doctreſs; for it muſt be a clean ſimple well-order'd Diet only that can fine the Blood by degrees, out of which pure Spirits are generated, in the goodneſs of which, all Health, and the whole proſperity of the Body and Mind both conſiſt; whereas ſurpluſage of Nouriſhment deſtroys the Spirits and damnifies all the Senſes, as that of *Seeing* is hurt by groſs Humours that obſtruct the *Optick Nerves*. And therefore thoſe that are ſubject to *weak Eyes* ought to abſtain from all ſuch things as repleniſh the Head with Fumes, ſuch are all ſorts of *fat Meat*, *Butter*, and the like taken in too great a quantity, as alſo *ſtrong thick Drinks*, eſpecially ſuch wherein *Worm-wood*, or any ſtrong bitter *Herbs* are infus'd; for all ſuch things are very hurtful to the *Eyes*, as experience ſhews. Likewiſe, ſuch ſuperfluous matter offends the organs of *Hearing*, and marrs the ſenſe of *Taſting*, by breeding *Cholerick ſalt Humors*; ſo that thoſe who accuſtom themſelves to Exceſs, generally have their Palates debaucht, and cannot give a true judgment of the ſtate of things.

Now the ſorts of *Food* and *Drinks* that breed the *beſt Blood* and *fineſt Spirits* are *Herbs*, *Fruits*, and various kinds of *Grains*; alſo *Bread*, and ſundry ſorts of excellent Food made by different preparations of *Milk*, and all *dry Food*, out of which the Sun hath exhal'd the groſs Humidity, by which all ſorts of *Pulſes* and *Grains* become of a firmer ſubſtance; ſo likewiſe *Oyl* is an excellent thing, in Nature more ſublime and pure than *Butter*: And if you do eat *fat fleſh*, let it be ſparingly, and not without good ſtore of *Bread* and *Herbs*.

There are two things in the practiſe of *Temperance* chiefly to be regarded, viz. *QUANTITY* and *QUALITY*; the latter ought to be conſider'd by every one that is deſirous to preſerve Nature, but Eror

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in the former does generally the moſt miſchief: For if Meats and Drinks be of a raw groſs Nature, and not ſo well prepar'd as they ought to be, yet if a man eat and drink but ſparingly with a perfect Appetite, the Stomach (Nature's Laboratory) will make better Nouriſhment thereof, than it can of the beſt Food when too great Quantities are cram'd into the Belly; for the *natural Heat* of the *Stomach* is of a wonderful Nature, when free from theſe burdenſom, groſs Humours, it can as it were digeſt and kill the poyſonous Juices of unclean Food, and by an innate power caſt off the malignancy thereof, if the Quantity be not too great: In this caſe *Abſtinence* hath been found by experience to cure moſt Diſeaſes that have proceeded from *Superfluity*, if not gon too far; Therefore *Quantity* is more dangerous to deſtroy Health, than *Quality*, tho' they are both very bad, and often meet together, and then Health is deſtroy'd with a winged ſpeed, which is the chief cauſe that there are ſo few, either Men, Women, or Children in perfect Health: Where can you find a Man or Woman among ſuch as are *Intemperate*, who have attain'd to the Age of forty Years, that are in perfect Health? The beſt of them being afflicted with *windy* and *ſcorbutick* *Diſeaſes*, which are bred by eating too much in *quantity*, and of an evil unclean *quality*: Theſe *windy* *Diſeaſes* are alſo much increaſed by the continual eating of their Food *too hot*, that is, before the ſulpherous moiſt Vapours, which are of a fierce and ſharp Nature are evaporat'd; for this ſulpherous Heat which goes away in the moiſt ſteem or vapours, does contain the Spirits of the Fire, as alſo two Qualities, viz. *A windy moiſt dulling Nature*, and *a fierce ſharp fiery one*; the firſt of theſe is the cauſe of moſt *windy* *Diſeaſes*, and the ſecond does generate in the Blood a *hot ſharp Humour*, which cauſeth an *itching* and *breaking out* in the *fleſh* with *ſpots* of various colours, as alſo a wearineſs and indiſpoſedneſs through the whole Body; this likewiſe is the grand cauſe of many *Leprous* and *Mangy* *Diſeaſes*, eſpecially when the Food is groſs and not well prepar'd, and too much in *Quantity*, which Maladies do often happen altogether. All Food

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that is prepar'd by *Fire*, ſhould not be eaten till thoſe thick ſulpherous and moiſt ſteems be evaporated; herein many are miſtaken, and even Nature it ſelf is little underſtood; for the generality of People account *hot Food* beſt, and moſt profitable for Health, and the *good Dame* will be angry if her Servants delay to eat their **Food whilſt** *Hot*.

But the continual eating of *Hot Food* from the Womb, has deprav'd their Stomachs and Natural Heat, ſo that if they eat their Food cold, it will not give them ſatisfaction, altho *hot Food* is contrary to the pure ſimple Nature, and the Health of the Body; nevertheleſs the continual uſe of ſuch things have awaken'd their *Similes* in the Stomach, and that requires their continuation; and if a Man does leave them, at the firſt Nature ſeems to want them; the like effect is produc'd by other unnatural Cuſtoms, as in taking *Tobacco*, it being a ſtrong *Martial* and *Saturnine* Herb, of a loathſom Poyſonous Nature and Operation, whoſe predominant Quality is of a contrary Nature to the Stomach and Natural Heat; therefore the firſt taking of it in Pipes is both difficult and troubleſome to Nature, and there is no Preparations known that will make this Herb friendly or familiar to Nature, but only the continual *Cuſtom* of taking it, which does awaken and ſtrengthen its own Quality in the Stomach, which in the beginning was *weak*, but by cuſtom is become *ſtrong*, ſo great is the power of every thing in increaſing its likeneſs, and it becomes as tho it were Natural; and there is as much difficulty to leave the uſe of ſuch things (if not more) as there was at firſt to make them familiar; the like is true in *Brandy*, *&c.* for the more unnatural and greater the extream is, the more troubleſome it is to leave it.

As for thoſe who are not us'd to eat *hot Food*, and are not ſatisfi'd to eat cold, a little cuſtom will bring them to a liking of it; for Man being a compleat Image of the whole Nature of this World, and being endu'd with the true Nature of all Eternal things, therefore Cuſtom will make every thing, whether good or Evil, familiar to his Nature. As for my own part, I have not been troubl'd with *windy Diſeaſes* ſince I left eating of *Hot*

Food, which formerly I was afflicted with; likewiſe the ſame Quantity of any ſort of Food eaten *Cold*, when a man is a little uſed to it, will be much eaſier and pleaſanter to the Stomach than *Hot*: for this ſwells the Body, ſends Fumes into the head, and cauſeth a heavy indiſpoſedneſs through the whole Body; but there is ſuch a ſottiſhneſs and ignorance poſſeſſes moſt People, that they will not go out of their old Path, following their falſe Prophets, *Cuſtom* and *Tradition*, eſteeming themſelves to be ſufficient Judges in theſe things.

Now theſe *windy Diſeaſes*, and *fiery thin ſalt Humours* that are occaſion'd by the afore-mention'd Intemperances, are very rarely or ſeldom ever cur'd; for what Medicines have power to cure, when the ſame Superfluities are continu'd, which were the Original of the Diſeaſes? Pray where is the *Medicine* that will cure the *French Diſeaſe*, if the Perſon infected goes on in his old way of *Wantonneſs*? The very ſame is to be underſtood in all other Diſtempers; therefore *Temperance* and *Sobriety* are Vertues that are abſolutely neceſſary, not only to help and cure Diſeaſes when they have invaded the Body, but alſo to prevent the Generation of them; for moſt *Diſtempers*, with a little help of *Phyſick*, might be mitigated, if a ſober temperate Life were obſerv'd, ſo that by degrees little or no inconveniency would be felt; but what hopes are there, ſo long as People prefer *Superfluity* and the *pleaſure* of the *Taſt* beyond *Health*, eating and drinking of various ſorts of rich Food and cordial Drinks, to the full ſatisfaction of their *Appetites*, which break the bounds of *Temperance*, the Stomach not being able to make a perfect Concoction, ſo that every ſuch Meal ſows the ſeeds of ſome groſs Matter and evil Juice, which by degrees ſtops the *Paſſages*, obſtructs the *Veins*, corrupts the *Blood*, and from whence flows various indiſpoſitions, according to the nature of each mans Conſtitution and the degree of matter: There are but few that think that thoſe Oppreſſions and Diſeaſes proceed from a

diſorder'd Life, and a too great Quantity of Nouriſhment, but moſt will be apt to believe themſelves, alledging, *That they got Cold by leaving off a Coat*, or *by Accidential Sweating*, or ſome other act of careleſneſs: Which muſt be a miſtake; for ſuch things have little or no power to hurt the Health, if there be not matter before-hand; for you may be ſure, if leaving off a Coat do occaſion a Cold or any kind of ſtoppage, there was ſome part obſtructed before, and the radical Spirits of that part were weaken'd by ſome diſorder, or elſe outward *Colds* would not have had any power to ſeize, that part of the Body: You may alſo obſerve, that if any Member or part of the Body be weaken'd by any accident, that part will firſt complain, when either Cold ſeizes it, or when there is any change of Weather; from whence you may conclude that the Root of all or moſt Diſeaſes is, *firſt*, ſome inward *Contraction* of matter, cauſed by Superfluity, or other Diſorder, which have weaken'd the pure eſſential Spirits, and the Balſamick Oyl and Virtues in that part become, as it were, ſower or ſharp, which infects the Blood, and then preſently ariſeth a loathing, and the Palate cannot diſtinguiſh the pure Reliſh, nor taſte the goodneſs of any Food; the *Attractive Quality*, and alſo the *Natural Heat* of the Stomach loſe their ſtrength and power, then alſo the *Retentive* and *Digeſtive Faculties* do ceaſe from their natural Operations; for when there does happen any Violence to the pure Volatile Spirit and Balſamick Body, then preſently the action of the Stomach ceaſes, and there begins a loathing, and the original Poyſons and central Heates are awaken'd, which ſet the whole Body into a flame, which poyſonous Fire lay, as it were hid ſo long as the *pure Spirit* and *Balſamick Body* were ſtrong, and this continual fiery or brimſtony Spirit was only a cauſe of motion, giving ſtrength and vigour to the *Oyl of Life*, which Oyl does mix and incorporate with this *ſulpherous fierce Fire*, and makes it more gentle and friendly; for this Oyl is generated from this ſulpherous poyſonous Spirit, and

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is, as it were its *Sun*, and ſhines back thereinto, and does cauſe it to burn more gently; but if this pure Spirit and Oyl be by any kind of Intemperance wounded or ſuffocated, by overcharging Nature, then the Original Poyſons and ſulpherous Fires do manifeſt themſelves in their own Forms, which were captivated and moderated ſo long as the pure Spirits and eſſential Oyl were ſtrong; for this eſſential Oyl is the true *Life of Nature*, and the Moderator of the original Fire, even as it is in the Fire of *Wood*, ſo long as the Wood remains intire, and no Violence done to the pure Spirits and eſſential Oyl, this Fire gives a moſt pleaſant and friendly refreſhing heat and light, it ſends forth a bright ſhine and wholſom ſmell, very ageeable to the pure Spirits of thoſe that are near it; but you will find the contrary, if you offer any violence to the pure Spirits and eſſential Oyl, whence the bright ſhine and friendly nature of *Wood Fire* does proceed, as is done in making of *Wood Fire* into *Charcoal*; for theſe pure Spirits and ſweet Water or Oyl are ſuffocated in all Charcoal.

For this cauſe the Fire of *Charcoal* is not only *ſtronger* than the Fire of *Wood*, but it ſends forth *Sulpherous Fumes*, which will *ſtupefie* and *ſuffocate* the pure Spirits, and dull all the Senſes, and ſend dark Fumes into the Head; the truth of this all People are ſenſible of, and it is for no other Reaſon but becauſe the pure Spirits and *ſweet Water* or *Oyl* in the *Wood* is totally ſuffocated in making it into *Charcoal*, and then the Original *Poyſons* and *fierce Fire* is no longer moderated, but does burn and manifeſt it ſelf in its own Nature and Form; this makes the difference between the Fire of *VVood* and *Charcoal*, the one being pleaſant and wholſom, the other the contrary, and yet they have but one Foundation; the very ſame is to be underſtood in the *Humane Nature*, and in all other Creatures, and in every thing according to its Nature: For this cauſe, when a man has through any kind of *Intemperance* or *Superfluity* over-charg'd *Nature*, by which the

pure eſſential Spirits are either evaporated or ſuffocated, and the *Oyl* (whence the natural Life hath its true being) becomes as it were *ſower'd* and made *keen* and *ſharp*, then immediately follow *Fevers*; for all Fevers do proceed from the awaken'd Poyſons (which is the Original of every Life) which ſhould not be ſtirr'd or awaken'd: For this cauſe moſt People, when *ſick*, are afflicted either with Internal or External *Fevers*, ſome *greater*, others *leſs*, according to the Age or Strength of each mans Nature, and when men dye in the ſtrength of their Lives, and eſpecially ſuch as have ſtrong Fires, what terrible *Fevers* will ſuch have, which burn and conſume Nature in a moments time? But thoſe that dye or are ſick in Age, and are of weaker Heats, their *Fevers* are more gentle; if People underſtood this, they would not be ſo guilty of *Intemperances*, and ſo over-charge Nature; for the meek friendly Life will not indure any Violence or Inequality without prejudice to the Health; for as ſoon as the pure Spirits are wounded or evaporated, Nature falls into an unequal motion, and then the wrathful fierce Fires are ſtirr'd up, and then *Nature* is in danger. Take what Creature or thing you will, if you wound the pure Spirits, the *Balſamick Body* preſently turns *ſower*; for one cannot ſubſiſt without the other; and when this is done, then in a moments time the *poyſonous fierce Fires* does of its own accord manifeſt it ſelf, which it could not do ſo long as the pure Spirits and *Balſamick Body* were ſtrong, and did predominate, which does moderate and cauſe this Fire to burn more gentle; For this cauſe all wiſe and ſeeing men have adviſed to *Temperance*, and have commended all ſimple and mean Food and Drinks, eſpecially thoſe things in which the Qualities of Nature ſtands neareſt Equality; for all ſuch *Food* and *Drink* do diſtribute and adminiſter due and moiſt Nouriſhment to both Body and Spirits in an *Harmonial* way, which is very agreeable to Nature; for all things deſire Concord and Unity, it being the higheſt degree

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that *Nature* can attain to; alſo all ſorts of Food and Drinks that do chiefly conſiſt of *Equality*, do powerfully beget and maintain its Likeneſs in the Body, and alſo in the Mind: And ſo on the contrary, high rich Foods, which conſiſt of many Ingredients, and of diſagreeing Natures, and Drinks, in which the Fire burns too fierce, do often prove dangerous to Health, becauſe ſuch things are unequal in themſelves, and except they be taken very ſparingly, they awaken their Likeneſſes in the Body, cauſing Nature to be unequal in her Operations: Therefore after eating and drinking ſuch things there follows Indiſpoſitions, the Veins glowing with Heat, Fumes, and Vapours flying up into the Head, with a dull Heavineſs, which is caus'd by the Inequaltity of the Food, and the greatneſs of the *Qantity*, which do for a time (until the natural Heat hath overcome the Food, and made ſeperation) ſuffocate the pure Spirits and the *Oyl* of Life, by its groſs Juices, and affording too much Nouriſhment; and if ſuch Food and Drinks be continu'd, there are but few Conſtitutions that can withſtand the Inconveniencies that attend ſuch a Life; but *Abſtinency* and a *ſober Diet*, with Exerciſe, are the only means to abate all ſuperfluous matter, and indeed it hinders the Generation of all offenſive Humours; ABSTINENCY is the only *Phyſitian* that a man can make uſe of, for it ſecretly does digeſt all kind of Obſtructions, and that with great eaſe and pleaſure to the Patient, far beyond the common and groſs Drugs which *Phyſicians* adminiſter: Alſo, ABSTINENCY is the moſt skilful *Cook*, giving a moſt pleaſant taſt to every mean thing, by which a ſimple Perſon becomes skilful; for he can diſtinguiſh the *Taſte* and the inward *Sweetneſs* of each thing, and he is thereby ſtirr'd up with an inward inclination to *praiſe* and *admire God* in the uſe of all his Bleſſings: ABSTINENCY does weaken and abate the Fury of the moſt *Cholerick* complexion'd People, that they become more *Sanguine*; it openeth the Gate of *Humility*, and is a Friend to *Charity*; it encourageth *Hope*, and is

the only Enemy of that baſe and cruel Spirit *Suſpicion*, the univerſal Fomenter of Mankind: ABSTINENCY is a ſure Counſellor, and a Conductor of all the obſervers thereof in the way of *Truth*, encreaſing *Faith*, and cauſeth them to eye and follow the Divine Hand of *Providence*, giving Peace and Tranquility to the Mind, and Health to the Body: many are the Veſtues and Benefits thereof: it alſo gives the advantage of *Time* and *Opportunity*, and is the fore-runner of *Wiſdom*; it openeth the hidden and ſecret Doors of *Nature* in a Man's ſelf, and renders him capable of all Diſcipline, and is the only Enemy to all *Evil*, and a Friend to all *Vertue*; The Wiſe and Prudent in all Ages have accounted her their chief *Friend* and Guide; by her Vertues they have overcome the inward Enemies of their Members: ABSTINENCY alſo preventeth the Generation of all ſuperfluous matter, whence Diſeaſes in the Body do proceed; ſhe abateth the deſires, becauſe a ſmall matter will ſuffice a regular *Appetite*, reſiſting *Pride*, and careth not for Eſtimation; ſhe conquereth all her *Enemies*, and maketh no noiſe; ſhe beats no *Drums*, nor diſchargeth no *Guns*: ſhe puniſheth not the Body with *Labour*, nor burdeneth the Mind with *Care*; ſhe wearieth not the Life by *Sea* nor by *Land*, to obtain that which will not ſtand her in ſtead; ſhe will not admit of any *Controverſies* nor *Law-ſuits*; ſhe will not contend for *much*, becauſe a *little* ſupplies her Wants; ſhe ſtandeth ſtill, and is ſilent, *and yet obtaineth all things.*

CHAP. III.

A Diſcourſe of the ſeveral ſorts of Fleſh *commonly Eaten.*

THo' I have before ſhewn the inconveniencies of the feeding upon *Fleſh* (ſo commonly and in ſuch exceſs as is now-a-days practis'd) and rather recommended the Lovers of Wiſdom and Health to the more innocent

cent uſe of *Grains*, *Fruits* and *Herbs*, yet ſince there is no *ſtemming the Tide* of *Popular Opinion* and *Cuſtom*, and People will ſtill gorge themſelves with the Fleſh of their *Fellow-Animals*, I have thought fit here to give a particular account of each ſort of Fleſh, that at leaſt you may chuſe that which is moſt proper for your Conſtitution, and leaſt prejudicial to your Health.

Of Oxen *and* Cows, *their Nature and Complexion.*

Oxen and *Cows* are dignifi'd with a *Sanguine Melancholy Nature*, a little inclinable to the *Phlegmatick*; therefore much moiſture is an Enemy to theſe Creatures, in whom the four Humours are pretty well mixt, yet the *Sanguine* does predominate. As they are of an indifferent equal Temperature, ſo they are indu'd with harmleſs Properties and innocent Inclinations: They are clean in their *Radixes*, and therefore refuſe all filthy Food, and the ſame is likewiſe manifeſt by their ſweet breathings, and the Dung that proceeds from them; whereas on the contrary, thoſe Beaſts and Creatures that are unclean in their Root, do always deſire and moſt rapinouſly feed on a proportionable unclean Food, as *Swine*, *Bears*, *Dogs*, &c. which is further demonſtrated by their *Shapes*, *Tones* or *Cries*, (frightful and diſpleaſing) as alſo in the *fierceneſs* of their *Spirits*, and cruel *wrathful Natures*, all ſuch Creatures are highly gratifi'd with unclean Food, *viz. Fleſh*, *Blood*, and the like.

But *Cows* and *Oxen* do afford many excellent ſorts of Food, no Creature being more uſeful or profitable unto Mankind, not only in labouring and dreſſing the Earth, by which it becomes fruitful; but how many ſorts of moſt excelleut Food are made of *Milk?* And ſo natural and proper, no Fruit that proceeds from any Creature is of ſo great uſe. *Milk* in its own nature being ſo ſimple and innocent, and having no manifeſt Quality that does too violently predominate, but is indu'd with

equality and concord, eaſie of Concoction, eſpeceally *Raw*, as it comes from the Cow, it gently cleanſeth and frees the Paſſages from Obſtruction, which ſtrong Fat Food does generate; it has a *ſympathetical Union* with the Stomach and natural Heat; it ſilently, and without making any diſturbance inſinuates its Vertues and Nouriſhment into all parts of the Body. Milk alſo being mixt with Flour, does make ſome of the moſt healthy and wholſomeſt Food that can be eaten for all ſorts of People and Ages, eſpecially Children, it being heretofore their almoſt only Food boil'd with ſome Flour and a little Watter without any other Ingredients, which then in the Country was call'd *Pap*, but of late Years, in and about the City, they call that *Pap* which is made of Bread and Water, which is nothing near ſo good; and ſince the frequent uſe of *Spaniſh* Fruits and *Spices*, the aforeſaid ſimple wholſom Food has much been laid aſide, which is one cauſe why our Children in this Age are ſo mouch troubl'd with Diſtempers in the *Joynts*, viz. *Rickets*, and the like, hardly known in former times.

Milk likewiſe altered and *Manufactur'd* (if I may call it ſo) by the good Houſe-Wives Art and Induſtry, yields many other ſorts of good Food, as *Cheeſe* and *Butter*, and many more innocent, as *Milk-Pottage* (which I eſpecially recommend) there being ſuch an agreement in the Ingredients, *viz.* Milk, Water and Oatmeal, being boiled together briskly, and not too long, as it not only affords a good Nouriſhment, but opens the Paſſages, and is of a *cleanſing* healing Nature; and therefore thoſe that do frequently uſe it, do ſeldom want a good Appetite,

Cheeſe is a wholſom healthy Food, a great ſtrengthener of the Stomach, affording a ſtrong firm Nouriſhment; and ſuch People as eat much Bread and *Cheeſe*, and do not want good *Beer* or *Ale*, are generally the ſtrongeſt of men, abler to endure Labour and Travel, than thoſe that feed on Fleſh; there is as much difference between the one and the other, as there is between Horſes that are fed with *Corn* and *Hay*, and thoſe that are fed with *Graſs*: Moſt men being miſtaken in *Nature*, do believe that *Fleſh* of all

other

other ſorts of Food affords the greateſt and ſtrongeſt Nouriſhment, becauſe 'tis full of matter and *Juices*; the very ſame may be ſuppoſed of *Graſs*, compar'd with *Hay*: But the Husbandman will tell you, that thoſe Cattel that feed on *Graſs* are weak and faintiſh in compariſon of thoſe that are fed with *Hay* and *Corn*; for the *Graſs* contain too much *groſs Moiſture* which cauſeth the Nouriſhment to be unfirm, whence doth proceed dull heavy Spirits, the Fleſh and Fat being *ſoft* and *greazy*, which in caſe of Labour, will waſte, and ſuch Cattel are apt to tire: But thoſe that are fed with dry Food, (whereby the groſs Humidity and Phlegm is dryed away, or exhaled by the Sun and Elements) are ſtreng and lively, of great Spirits, quick and active, little Bellies and clean Limbs. The very ſame is to be underſtood of the Food of Man, and if men could be as well ſatisfied as to there Minds with eating *Bread*, *Cheeſe*, *Butter*, *flour'd Milk*, *Gruels*, *Pattages*, *Herbs in their Seaſons*, and the like, they would find by Experience how wonderfully ſuch things ſupport Nature, beyond all the Fleſh in the world; for moſt of that matter which People ſuppoſe to be Nouriſhment in Fleſh, is a *groſs Juice*, which turns to Putrifaction, as the groſs phlegmy part of Graſs does in Cattel.

Butter does afford a good Nouriſhment, but it ought not to be eaten in too great quantity, for then it generates Choler, oyls and furs the Paſſages, dulls the edg of Appetite; but moderately taken, is of good uſe and healthy, eſpecially, to ſuch as are accuſtomed to it.

Of the Fleſh *of* Oxen *and* Cows.

The Fleſh of *Oxen* is to be preferred before that of *Cows*, it being naturally clean and wholſom, if ſuch Cattel be free from Diſeaſes and Surfeits; it generates a ſtrong firm Nouriſhment, having a greater affinity with mans Nature than with any other, and therefore more People love it, and will be longer before they are *cloy'd* there-

therewith, than with any one particular ſort whatſoever; yet it is ſomewhat hard of Concoction, therefore ought to be eaten ſparingly, except by ſtrong *working* People; it fills the Stomach, and for the moſt part gives better ſatisfaction than any other: It ought not to be eaten until it be well ſeaſon'd with *Salt*, or if eaten *freſh*, there ought to be good ſtore of Salt eaten with it, and boiled in plenty of Water, which will *ſweeten* and cleanſe it from its groſſneſs; it likewiſe ought to be ſalted as ſoon as 'tis throughly cold, after 'tis kill'd; for the longer the Fleſh is kept, the harder 'tis to take *Salt*, becauſe, by keeping, the pure ſpiritous parts evaporate, and then the Salt cannot incorporate it ſelf with the Fleſh; for 'tis with the pure Spirits that it delights to joyn it ſelf, and thereby preſerves them from Evaporation, and conſequently keeps the Meat *ſweet* and ſound; and therefore Meat ſo ſalted will eat much ſweeter, and keep longer, and generate better Blood and Nouriſhment, and is eaſier of Concoction.

If Cattel of any kind receive *damage* by driving or any kind of Sickneſs attend them, and they be kill'd before they have time to recover ſuch Injuries, all ſuch Fleſh is not only unwholſom, but it will not take Salt to keep as others will; the Reaſon is this, becauſe if the pure Spirits and *Radical Moiſture* be by any diſorders, hurt or wounded, whether it be before they are killed, or after, the Salt cannot incorporate therewith, as aforeſaid, nor purge out and deſtroy the humid groſs parts in the Fleſh, whence all Putrifaction ariſes; whereas when the ſtrong powerful and ſweet Spirits in Salt (which are the inward Life thereof) do joyn with and embrace the eſſential ſpirituous parts, it does tye or hold the corruptive parts of the Fleſh captive, that they cannot proceed to Putrifaction, and for a ſeaſon it will remain as a fix'd Body, till by length of time thoſe pure Eſſential ſpirituous parts, both in the Fleſh and Salt, become either *ſuffocated* or *evaporated* through the great ſtore of groſs humidity which Fleſh does contain, tending always to Putrifaction; and when any

Fleſh

Fleſh does begin to putrify or ſtink, a ſecond ſalting, nor any other Art, cannot recover it to its firſt ſtate of Sweetneſs; but if the ſecond Salting be whilſt the Putrifaction is but yet in the *Bud*, and not too far gone, then ſuch Fleſh may continue a little longer——In a word, If this ſort of Fleſh be free from the afore-mention'd Diſorders, and their natural Uncleanneſſes, being ſeaſonably ſeaſon'd with Salt, not keept too long, and well prepar'd by the *Houſe-wife*, and moderately eaten, it is as ſound and healthy Food for ſtrong and working People, as any Fleſh whatſoever, none excepted.

Of Sheep *their Complexions and Nature, and of their Fleſh.*

Sheep are Creatures of great uſe and benefit to the Sons of men; their Nature and Complexion is *Sanguine* and *Phlegmatick*, with a little mixture of *Melancholy*; but the *Sanguine* Nature does predominate over all the other Qualities: They are dignifi'd with a meek humble Nature, mild and friendly, and wherein all the Properties and Elements do ſeem to ſtand in equal accord, whence doth proceed thoſe harmleſs innocent Inclinations, hardly any Creature in the World to be compar'd to them; they have as it were a glance of the *devine Light* ſhining in them; for if Equality and Concord had not abounded in them, our *Saviour Jeſus Chriſt* would not ſo often have compar'd *good* and *holy men* unto them; but it was, no doubt, to ſhew their Meekneſs, Innocence, and deſires of doing good: For this Creature is not only to be eſteem'd for their Natural Vertues, but alſo for the manifold Benefits which they afford unto mankind both living and dead.

The *Fleſh of Sheep*, viz. *Mutton*, is of a clean ſimple Nature, of eaſier Concoction than the Fleſh of Oxen; it generates a good clean nouriſhment; their Fat is the whiteſt of all Fleſh, which proceeds from the equal temperament of their Body and Spirits, and the predominancy of the ſweet Quality, and becauſe the Spirits are

pure

pure and undefil'd. For the whole clear bright *Gleam* in every Creature (be they what they will) does arise and proceed from the *divine Principle*, which made all things, and is the essential Vertue and Power that does sustain and radically dwell in every Creature, and all things in this World, in each according to its Nature? and also according to what degree it is in each Creature, they became of a more friendly gentle Nature, or the contrary. For in what Creature soevery this Vertue or Gleam of Light is predominant, that Creature is of a most sweet Composition or Nature, be it either *Animal*, *Vegetable* or *Mineral*, for of the pure white Colour in all things, the Root is the divine Principle its Radix is clean: Therefore in former Ages, when any would declare their Innocency, they cloathed themselves in *white* Garments, because it proceeded from the innocency in Nature: Also the Saints and Prophets in several places of the Scriptures by way of Simile, compare *Whiteness* with the divine Power and Virtue, being that the Saints and Angels are said to be cloathed in *White*, which was not spoken without a divine understanding of the Nature of things, which I shall forbear to speak further of in this place, tho' to the intelligent Reader it would be no unuseful Digression. But to return to this present subject.

The *Flesh of Sheep* is made better or worse, according to the Accidents that do attend them; no flesh to be preferr'd before this, if they are free from Surfeits and Diseases, which this Creature is much subject to, by reason of their tender Nature; for all Creatures in whom the four Humours and Elements of their Bodies and Spirits stand neareſt Equality, are sooneſt wounded, if any Violence be offer'd. For this creature cannot endure any violent motion without manifeſt prejudice; and little over-driving will put them into such Heats as they cannot recover under a considerable time, and at last they will break out with a *Mainge* or *Scab*; if they are folded a little too close, it will fret and corrupt their Blood, give them the *Scab*, and hinder them from growing; over-wet Weather will corrupt them, and cause 'em

to

to *Rot* in the moiſt low Grounds, and in the beſt and higheſt Paſturage hinder them from proving ſo well as they would otherwiſe; the very driving of Sheep and Lambs from the Market to the Slaughter-Houſes eſpecially in *London*, where they are much hurried by their unmerciful drivers, and other Accidents that they meet with in the Streets, will give them the *Mainge* or the *Scab*, were they to be turn'd back to their Paſtures.

Therefore there is requir'd the greateſt underſtanding and care to preſerve this Creature ſound and free from theſe Diſorders and Accidents which nothing can do, but a tender gentle uſage and government, which ſuits their Tempers, and hath unity with their Natures: *Their Fleſh* is far better, and more *healthy* in the *Winter* ſeaſon than in the *Summer*, eſpecially when the Summer proves *Wet*; for as nothing more deſtroys and corrupts their Fleſh more than wet Weather, ſo in great *Heats* their tender Spirits on every Accident are apt to be Evaporated; alſo they are apt to ſweat much, whence proceeds *a fainty* Indiſpoſition, eſpecially when the Sun and the Year declines, the Graſs being then more groſs and full of *Phlegmatick* Juices; therefore the Fleſh of Sheep and *Lambs* ought to be ſparingly eaten *all the Summer*, eſpecially the latter part thereof; for this (and indeed moſt other ſorts of) Fleſh is beſt in the Winter and Spring, *viz.* from *December* to *June*, or thereabouts; for the cold Weather cauſeth the natural Heat to be much ſtronger, and alſo more *Central*, ſharpens the Appetites of both Men and Beaſts, cauſeth a good Digeſtion, becauſe then Nature is able to make a perfect ſeparation of the Food, whence is generated good *Blood* and pure Spirits, which renders the fleſh *hard* and *firm*; beſides, the food of moſt ſorts of Cattle is then *dry*, viz. *Hay*, which does always breed a better and firmer nouriſhment than *Graſs* or any *green Food.*

If *Sheep* be killed with any of the before-mention'd Inconveniences upon them, then their fleſh thereby loſeth its pure ſweetneſs and good Reliſh, becomes of a groſs dull heavy Nature and Operation, generates abundance

of

of unfirm Nourishment and bad Blood; for it too hastily slips out of the Stomach into the Bowels, and hath many evil Consequences, causing *Gripings*, and grievous Pains in the Bowels: Few do imagin the Mischiefs that do arise from the freqnent eating of bad Flesh.

The Marks to know whether Flesh be good after it's Kill'd, are *first*, That the Flesh look with a *brisk white Colour*, and the lean of it with a *lively bright Red*, not with a fading fainty whiteness, nor with a dull dusky red; for these last colours shew that the Creature was hurt and the Spirits wounded before it was Kill'd, or the Flesh kept too long after 'twas Kill'd. Another Mark to know whether the Mutton be perfectly good in every degree, is when it's prepar'd, either *Boyl'd* or *Roasted*, viz. if when prepar'd it doth retain its perfect brisk lively colour both *White* and *Red*, being plump or swell'd and of a pure sweet delightful Taste, as also by its sending forth a fragrant and inviting scent or smell, which of all Flesh, good Mutton yields the best. These are essential Rules to know the goodness or badness of Flesh, if the *House-wife* do perform her part in observing such Order as is both natural and proper to be us'd in the preparation of Flesh, which I have sufficiently declar'd from the Root, in another place.

Mutton is also made better or worse by the goodness or badness of the *Ground* it feeds on; the best and sweetest is that of the *smaller Sheep* that are fed on *high Hills* and *Pastures*, where the Grass is sweeter and freer from gross Juices than lower grounds; and as Sheep delight most in dry places, as best suiting to their Natures, so they are there forc'd to labour, *viz.* to continue feeding longer, which Motion does free the Body and pure Spirits from that gross matter, which such as feed in low Pastures, where Glass is more plentiful, are subject to; and also they are the longer before they be Fat. For these and the like Reasons, those small Sheep (if free from other disorders, which they are not so subject to as great Fat Sheep are) do always eat much sweeter and pleasanter than great Mutton bred on low rich Grounds.

And

And therefore there is no reaſon why Citizens and the *Rich People* ſhould ſo much deſire *large great Mutton*, but only for *Pride* and *State*, counting it a kind of Diſhonour to have ſmall Meat ſeen at their Table, tho the ſame is not only ſweeter to the Pallate, but more wholſom, as being eaſier digeſted, and generating better Blood, and is far more healthy to all ſorts of People, eſpecially for Children, and People that live ſoft lives, which for the moſt part eat the *fatteſt and largeſt Mutton*, and other *Rich Food* and *Cordial Drinks*, and for that very cauſe are more unhealthy than the meaner ſort of *People*.

Of LAMB.

The Fleſh of *Lamb* is much of the ſame Nature with *Mutton*, being an Excellent Food, generating a wholſome clean Nouriſhment, as being eaſie of Concoction, friendly to all Conſtitutions and Ages, and much better than *Veal*, if they be not Kill'd too young; 1*ſt*. Becauſe they are clean in their own Nature; 2*dly*, They have the advantage of ſucking and running with their Dams, not being altogether fed with *Milk*, but alſo on *Graſs* and *Hay*, according to the ſeaſon of the year, which *Calves* for the moſt part are hindred from, which renders their Fleſh the more unwholſom. There is no fleſh either more Healthy or grateful than *Lamb*, if free from Surfeits and other diſorders, but their Natures and Spirits are ſo tender, that they cannot endure *Driving*, or the like; therefore Lambs that come from remote Parts to great Cities, are moſt of them in one degree or other *ſurfeited*, or if they come thither free, yet ſuch is their bad uſage between the Market and the Butchers Shop, that 'tis enough to ſpoil them, and make their Fleſh unwholſom. Alſo, when this ſort of Fleſh is eaten, the Weather is for the moſt part *Hot*, which does quickly wound their tender Spirits, and cauſe a general Faintneſs, which renders their Fleſh ſoft and greaſie, generating a very unfirm Nouriſhment, and filling the whole Body

full

full of Venomous Juices, that give a further occaſion f*Fluxes* and *Fevers* to reign in *Auguſt*, *September* and *Oc*ber, in which time Lamb is much eaten.

But if theſe Creatures are kill'd off the *Common* with out prejudice by driving, or otherwiſe hurried, it is no only the ſweeteſt, but may be eaten with as little dange as any. Therefore there ought to be care and unde ſtanding us'd in managing them ; for if the *Spirit* in an thing be wounded or ſuffocated, the Body preſently be comes heavy, dull, flat, and like a lump of Earth, hav ing neither its true natural ſweetneſs, ſmell nor taſte, but is dull on the Pallate, heavy on the Stomach, afford ing no proper Nouriſhment, neither to the Body nor Spirits ; its Venoms do by *ſimile* beget and awaken their likeneſſes, from whence proceeds *Inequality* and *Diſcord*, which is the Root of moſt *Diſeaſes*, and even *Death* it ſelf ; for every ſort of Meat and Drink, be it clean or unclean, does by a Natural and Simpathetical Operation Incorporate its ſelf with its likeneſs in the Body and powerfully ſtrengthen it, whence ariſe both *Concord* and *Diſcord*, *Sickneſs* and *Health* ; as we ſee in *Wine*, in which the Spirit is predominant, does not the drinking of it preſently awaken our Spirits, and make them pre dominate over all other Qualities, and changes the In clinations, Diſpoſitions and Intentions, during the time of its operation ? but afterwards it leaves a man with fowrer Spirits than it found him, both becauſe the *Spirits* of the *Wine* are not only evaporated, but have cauſed the *natural Spirits* to evaprate alſo by its *ſimpathetical awaken ing* of them and as it were calling of them out of there ſe veral *Centers* ; the very ſame is to be underſtood in all ſorts of Food, of whatſoever Nature or Quality it is: All which is worthy the conſideration of all Underſtanding People.

Of the Fleſh *of* Calves *or* Veal.

The Fleſh of *Veal* is of a clean Nature, eaſie of Con coction affording good Nouriſhment, fit both for hea thy

thy and ſick People, if ſuch may be allow'd to eat fleſh, which to me ſeems ſomewhat improper, eſpecially when in their time of Health they made fleſh their chief food, it being probable that the original of the Diſeaſe was occaſion'd by the eating of much fleſh, which is one reaſon why ſo many People in *England*, when ſick, their Stomachs loath *Fleſh* more than any other food; for that food which a man does eat moſt of when in health, that very ſame, when ſick he will loath, eſpecially when he feeds moſt on *Fleſh*.

But if this ſort of fleſh be eaten *too young*, as too many do, at twelve or eighteen days old, then it is not ſo wholſom; for it being of a ſoft, ſlimy and phlegmatick Nature, it generates an unfirm Nouriſhment, and it quickly ſlips out of the Stomach into the Bowels, and too often violently looſens the Belly, and cauſeth Griping Pains, eſpecially in fat and phlegmatick People, and likewiſe in young Children. That *Veal* is beſt, which is five or ſix Weeks old, and which ſucks its own Dam, and runs with her two or three days in a Week; for no fleſh is ſo good and free from groſs phlegmatick matter as thoſe Creatures that have the benefit of *Motion* in the open Air: Indeed ſuch will not fat ſo ſoon as others that are kept up cloſe, yet the one is much firmer and harder than the other, and affords a firmer and harder nouriſhment; for that which is pen'd up and kept from the benefit of Motion and Air, great part of the food turns into a kind of Phlegmy ſubſtance, eſpecially in *Calves*, whoſe Food is all of a moiſt Nature What is the reaſon that moſt *Veal* is ſo unfirm and like a Jelly, and diſſolves and melts away like Greaſe? It is becauſe this is a *tender Creature*, and will not admit of driving, their Spirit being ſo weak and fleſh ſo ſoft, by reaſon (as is above-ſaid) of their moiſt food, that they quickly tire, and their fleſh will alter from a *white* to a *red* colour, which all *Veal* naturally inclines to, tho' *Milk* is a cleanly and wholſom food, nevertheleſs all creatures that live wholly on it, without the mixture of other things of a firmer ſubſtance, as the flower of Corn, or

the like, their fleſh and ſpirits are but weak, eſpecially when ſuch Creatures ſhall be hinder'd from motion, then their fleſh becomes of a groſs ſoft and phlegmatick nature and operation, and the frequent eating of ſuch fleſh proves too often of a bad conſequence, eſpecially to all cold, phlegmatick, groſs People, who have weaker heats; but to others, who have ſtrong and hot Conſtitutions, this ſort of fleſh, if not eaten to exceſs, agrees well with them, and is wholſom. Indeed, every one ought to know their own Conſtitutions, by which they ſhall be able to diſtinguiſh between thoſe things that are proper for 'em, and their contraries; and he that is ignorant of this, is always ſubject to err, and to lay heavier burdens on Nature than ſhe can bear, whence does proceed ſo many *Diſeaſes* and *Diſorders*, which afflicts ſome almoſt all their days.

Of the Fleſh *of* Swine, *and their Nature and Complexion.*

Swine are under the dominion of *Saturn* and *Mars*, and are of Complexion *Melancholy* and *Cholerick*; their predominant Quality ſtands in the *fierce*, *ſavage* and *unclean Nature*, as their ſhapes, forms, crys and inclinations do abundantly manifeſt, by reaſon of which they would be frightful to behold, if they were not made familiar to us.

The Ancient Wiſe Men accounted them Unclean Creatures of Prey, deſtructive to the Creation, neither profitable living nor dead, and did alſo eſteem their Fleſh to be of a groſs, fulſom and unclean Nature, ſubject to Putrifaction, their Fat is of a ſoft greaſie nature: The Uncleanneſs of this Creature does further appear, if you burn their Fat, it does ſend forth a groſs fulſome ſmell; alſo its flame is not clear and bright, as the Flame of other Fleſh, but of a dimmiſh Brimſtone colour, which does ariſe from the dark Poyſons in nature, as is further manifeſt in *Charcoal*, and alſo in *Brandy*, and other diſtill'd Liquors, when the *ſweet Oyl*, or *Balſamick Body*, with the *pure ſubtle Spirits*, are by any violence ſuffocated and deſtroy'd, then the *dark original Forms of Nature* appear; ſuch

ſuch things being burn'd, the Flame is not bright and clear, but of a duskiſh dim and *Brimſtone colour*, as I have particularly ſhewn in another place, where I treat of *the nature of Brandy.*

But in *England* the Fleſh of *Swine* is of great uſe, but not wholſom to be eaten freſh, eſpecially in *Auguſt*, *September* or *October*, nor indeed in any *hot Seaſon*; this Fleſh, where it is frequently eaten, does generate a groſs Nouriſhment; but the way that *Engliſh People* uſe for ordering it, makes it much better than otherwiſe it would be. That *Bacon* and *Pork* which is fed with *Corn* and *Acorns*, and have their liberty to run, is much ſweeter and wholſomer, eaſier of digeſtion, and breeds better blood than that which is ſhut up in the *Hog-ſties*, ſuch Bacon for want of Motion becomes of a more groſs phlegmatick Nature, inſomuch that the Houſe-wife is put to all her ſhifts to make it take Salt; for where in any thing the *Phlegm* does predominate, the pure Spirits are weak, and as it were, fainty and dull; and when this doth happen in Fleſh, as often it does, ſuch *fleſh will not take Salt*, but by halves; where the Spirit is weak, the Salt cannot penetrate nor incorporate; for Salt cannot make the *dead body living*; but ſuch *Bacon* as is fed with Corn, and not over fat, eſpecially if they have egreſs and regreſs, ſuch will *take Salt* greedily, becauſe it is *lively*, *brisk* and *full of ſpirits*, which are a pleaſant habitation for the ſpirit of the Salt to incorporate its ſelf: This ſort is to be preferr'd before all others. Alſo, all *Swine* ought to be kill'd in cold weather; and after it is well ſalted, it ought to be ruſted a convenient time with the ſmoke of Wood-fire or Straw, which will make it look of a brisk lively Red Colour, which does much correct that groſs Quality that is contain'd in their Fleſh: And altho' *Swine* naturally are the uncleanneſt of all Creatures that are ſo much eaten, nevertheleſs if they be fed with Corn, and are ſing'd, and kill'd in the proper'ſt Seaſon, then well Salted, and ruſted a conſiderable time, they are made thereby a *firmer* and *wholſomer* food than ſeveral other ſorts of clean Fleſh that is kill'd in hot ſeaſons, and

eaten freſh; and many People in Summer time had better eat *Bacon* that is kill'd in Winter and well order'd, than to eat freſh Meat, eſpecially thoſe that live in *Cities*, by reaſon moſt Cattle receive prejudice by long driving, and other accidents. But *ſmall Bacon*, or *Pork* kill'd in Summer, or in a hot ſeaſon, is of ill conſequence, as to Health; for then the fat is ſo groſs and full of phlegmy matter, that it will not take ſalt as it ought; beſides, it obſtructs Nature, and cauſeth *Fluxes*, and an *internal Fever*: Thoſe that do accuſtom themſelves to the frequent eating of *Bacon*, it does generate a groſs ſtrong Nouriſhment, and dull and heavy Spirits; therefore ſuch People are not ſo brisk and airy, but duller of Apprehenſion than others that eat more airy and thinner food; for every ſort of Food does by a ſimpathetical Operation ſtrengthen and awaken its Likeneſs: Therefore it was that the moſt illumitated Prophet *Moſes* did prohibit the Children of *Iſrael* from eating *this ſort of fleſh*, becauſe the hummane Nature ſhould not be made more *Beſtial*, Man being the *Image* and *Likeneſs of all things*, a little World out of the great in all particulars, which was in all Ages the chief reaſon why the Wiſe Men and Prophets made diſtinctions and ſeparations in *Meats*, *Drinks*, *Exerciſes* and *Communication*, for they ſaw the inconveniences and dangers that all ſuch things brought on man; but in this *Dark Gluttonous* and *Drunken Age*, there is no regard had to ſuch things, every man does imagin himſelf, to have greater Underſtanding than the *Ancients* and *Prophets*; ſo that there is little or no diſtinction made, accounting all things (as it were) of a like nature and operation, whence doth proceed innumerable Diſorders and Diſeaſes; for the total Preſervation of mans Health, both of Body and Mind, does conſiſt in the *Quantity* and *Quality* of *Meats*, *Drinks*, *Exerciſes*, *Communications*, *Cuſtoms*, and *the good or ill Properties of Food*; all things have a ſecret Power in themſelves to alter and change Nature, either for *better* or *worſe*, or to *Vertue* or *Vice*, according to the Natures and Degrees either of *Evil* or *Good* in each thing.

Of *the* Fleſh *of Fowls.*

There are various ſorts of *Fowls*, moſt of which men eat, ſome *Wild*, others *Tame*, of the two the *Wild* are the *wholſomeſt* for Food, their Nature is more airy and cleaner, and of a dryer ſubſtance, afording a better and firmer Nouriſhment, better Blood and purer Spirits than the *Tame*; the cauſe of this is the Cleanneſs of their Food, great *Motion*, and their continual being in the open pure Air; next, in Goodneſs to theſe, are thoſe *Fowls* that have free Egreſs and Regreſs, and are chiefly fed with *Corn*, ſuch do alſo afford a good clean Nouriſhment: But all ſuch *Fowls* that are kept up and fatted, and cramb'd in *Coops*, being hindr'd both from *Action* and *Motion*, their Fleſh is of a groſſer ſubſtance than the former, not ſo wholſom, hard of Concoction, of a ſtronger *Taſte* and *Smell*, generates a thick groſs Nouriſhment; as indeed all other Creatures that are fed or made fat after that manner, are much the Unwholſomer, not being ſo Healthy, if frequently eaten, as thoſe Creatures that are at their own Liberty; for Motion and Action are abſolutely neceſſary for to preſerve Nature from *Diſeaſes*, and other evils, not only in Men, but alſo in all other things, for it Purges and cleanſes the Body from all ſuch ſuperfluous matter which is contracted by Meats and Drinks, and other Accidents that happen to moſt Creatures; it cauſeth the Blood to have its free Circulation, and generates pure brisk lively Spirits, as daily Experience doth teach: Therefore all ſuch unnatural ways and inventions of *fitting* any Creature after ſuch a manner ought not to be, if People have regard to their Health: For all ſorts of Fleſh is in its own nature not only more *Unclean*, but it is of a groſſer ſubſtance, affording more matter for the generation of Diſeaſes, than either Herbs, Fruits or Grains; neither is there any Art found whereby to exhale or deſtroy the groſs *Phlegmatick* part of Fleſh, as there is in Fruits and Grains: Therefore *Fleſh* will ſooner

fall into Putrifaction than other things, whoſe Humidity is exhaled by the vertue and power of the Sun and Elements. It being a general miſtake, for to imagine that thoſe *Fowls*, and other Creatures, that are haſtily *fatted*, by being penned up cloſe, and having ſuperfluity of Food, ſhould have the beſt and moſt Nouriſhment: Indeed they are fuller of groſs Juices and Matter, but good Nouriſhment and pure Spirits and Blood, do not proceed from the groſs *Phlegmatick* body in any Creature, but from the lively ſpirituous Parts; and the more groſs and Phlegmy any Body is, the fewer and duller are the Spirits of that thing; if this were not ſo, then Horſes fed with *Graſs* would be ſtronger and livelier than thoſe that are fed with Hay and Corn. Are not all Creatures, when their Bodies are fraighted with much matter, diſabled thereby to go through with their Labour or Exerciſe, their Spirits quickly evaporated or ſpent, and ſoon out of Breath, faint and weak? Which comes to paſs thro the ſuper-abounding phlegmy matter, which ſuffocates the Spirits, and ſtops the Paſſages, weakening the *natural Heat* and Action of the Stomach. Therefore both Men, and all other Creatures; that do feed on Food that is of a dry Nature and Subſtance, the groſs Phlegm being deſtroy'd, as in Corn, Hay, Fruits, and many other things, and are inclin'd rather to *Leanneſs* than fulneſs, are not only ſtronger, and abler to endure Labour, but they have far greater and more *Lively Spirits*, are of quicker Apprehenſions, and fitter for Exerciſes both of the Body and Mind, which does alſo further appear in all ſuch *Fleſh* that is ſo fatted, it is not ſo *ſweet*, nor will it ſo readily take Salt, nor keep ſo long without falling into Putrifaction: Likewiſe, the fat of all ſuch fleſh, when ſalted, will, in a little time, waſte and conſume the phlegmy groſs part, which is ſo ſtrong, that the pure eſſential ſpirituous parts thereof are deſtroy'd; whereas the very ſame Creatures being fed with *Corn*, or dry Food, having their Egreſs and Regreſs in the open Air, being kill'd in their ſeaſon and *Salted*, will continue much longer than the former,

former, being much wholſomer and more pleaſant; breeding good Nouriſhment, better Blood and Spirits.

CHAP. IV.

The Proper *and moſt Natural way of* Boyling, Roaſting, Frying, Baking, *&c. of* Fleſh *and other Food.*

THE proper and natural way to *Boyl* Fleſh and other Food, that the Spirits and Life of it may be preſerv'd, is, *firſt*, To put your Fleſh into a Pot or Veſſel that is *large*, and can hold good ſtore of *Water*: For this Element of Water being of it ſelf ſweet and pleaſant, does cleanſe and ſween all things, eſpecially *Fleſh*, which is full of groſs matter; but you are to note, that your *Fleſh* is not to be put into your Pot or Veſſel unleſs it *firſt Boyl*; for if it lie in the Water, and receives Heat but Gradually, it *dulls* and makes *flat* the ſpiritous part thereof: Likewiſe, when your *Fleſh* is put into your Veſſel, let your fire be increas'd, that it may not *lie long* in the Water before it boyl, and as ſoon as it boyls, you are to uncover your Veſſel, and to keep it boyling quick without intermiſſion till it is ready for eating: The Pot or Veſſel is *not to be Cover'd* any time of the boyling, for thereby the ſweet and refreſhing Influences of the Air are hinder'd, that they cannot have their free Egreſs and Regreſs, which does, as it were, ſuffocate, and deſtroy the pure and Volatile Spirits in the food: for the Air is the Life and preſerver of the Balſamick Body in every thing; and in what thing ſoever the Spirits ſuffer violence, the ſweet Body and Oyl turneth *Sower*, as is moſt manifeſt in all fermented Liquors, if ſuch Liquors be expos'd to the open Air, the Spirits will evaporate, and then the ſweet Body turneth Sower, and becomes of a heavy dull Nature and Operation; but in the preparation

of all groſs phlegmy Bodies, the free Influences of the Air keep the Spirit *Living* till ſuch Bodies are digeſted, and the Spirits ſet at Liberty, then if ſuch Preparations or Digeſtions be continu'd, the ſpirituous parts will alſo either become ſuffocated or evaporated, according to the Nature of the thing, as in making and preparing of *Hay*, the groſs phlegmatick Body in Graſs could not be digeſted or exhibited but by vertue and power of the Sun and Air; but when they have deſtroy'd the groſs Humidity and Phlegm, if the preparation and making of it be continu'd, that is, the *Hay* continu'd in the Sun and Air, it will exhale, and cauſe the ſpirituous part to evaporate alſo. The very ſame, or like, is to be underſtood in the preparations of *Food*; for theſe fiery ſulpherous Fumes and Vapours which proceed out of theſe Veſſels all the time of the *Boyling*, being forc'd back and kept in, becauſe gradually more intenſe and raging, and becauſe of the want of the free Influences of the Air, the pure Spirits and Balſamick Body are wounded, which does deſtroy the true Natural *Colour* with the pure *Smell* and *Taſte*; alſo, it makes it lumpiſh, cloſe, heavy, dull and groſs on the Pallate; this kind of preparation is likewiſe *heavy*, and hard of digeſtion in the Stomach, and generates thick Blood and groſs Nouriſhment, from whence proceeds dull indiſpoſitions, with Fumes flying into the *Head*: For the digeſtive Faculty and true Virtue of all ſorts of *Food*, does conſiſt in the *Spirituous* parts, and if any Violence be done to them in the Preparation, then ſuch *Food* becomes dull and *half dead*; for thoſe Fumes and Vavours that Pots and Veſſels ſend forth, are of a ſulpherous and poyſonous Nature, as you may perceive if you take up any ſort of *Food*, when boiled, and preſently, whilſt it is hot, cover it cloſe, which will force thoſe fiery Fumes back, inſomuch, that the re-entring the *Food*, deſtroys and ſuffocates the pure Spirits; therefore all ſuch *Food* will not only be heavy, but it will have a dull groſs Taſte and Smell, very unpleaſant both to the Pallate, and ſtrong of Concoction; the truth of this every one knows, if they would be ſo wiſe as to take no-

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tice of it; for thoſe ſulpherous fumes that *Food* ſends forth, as alſo the Veſſels, is altogether of a contrary nature to the Heat and Genuine Virtue of the *Food*, as you alſo may perceive ſo ſoon as the *Food* is prepared and taken from the Fire, this fiery Heat will, of its own accord, evaporate and ſeparate its ſelf from the *Food*; it dwells no longer therewith than it is forced by the continuation of the *ire*; it hath no natural Simile with the Food; therefore it will not incorporate it ſelf with it, and nothing is more unnatural, than to eat and drink any kind of *Food* whilſt thoſe *fiery Steems* and *Fumes* be in it; for it ſwells the Body, and generates *Wind*, ſends Fumes and Vapours into the *Head*; it alſo infects the *Blood* with a hot ſharp Humour; but this unnatural Heat is made by cuſtom the more friendly, as you may perceive, if you give *Dogs*, or any other Creature *Pottage*, or the like, whilſt they are Hot, will cauſe a *Mange* in their Blood: The very ſame operation it hath in Men, but not ſo violent, becauſe of the continual uſe of ſuch things. In this particular I ſhall be blam'd by many; For, ſay they, *I have found by Experience, that* cold Food *will not agree with my Stomach, neither will it ſatisfie my Appetite.* This may be true; yet nevertheleſs this does not make it Healthful nor wholſom; for if you uſe your ſelf and Stomach to the frequent eating and drinking of *Phyſical* things, your Stomach will long after them, and will not be ſatisfy'd without them. One Example we have amongſt others, in taking of *Tobacco*, which, at firſt, is moſt *unpleaſant* and *loathſom*, but through Cuſtom, and by degrees, it hath awaken'd its Simile in the Elements of the Body, and made that Quality ſtrong, which, at the firſt taking of it was weak, or lay, as it were, hid under the Qualities that did predominate; therefore at the firſt taking of ſuch poyſonous or phyſical things, they generally diſorder People, but when (as it is mention'd before) the continual uſe hath made this weak Quality ſtrong, then it oft-times proves as great a difficulty to *Refrain* it, as it was to make it *Friendly* at the firſt taking, or rather more. For in Men is contain'd

contain'd the true Nature of all things, only one Property does predominate and is ſtronger than the other, which Quality hath the chief dominion in the government of Life: Therefore there is a poſſibility in the Humane Nature to alter or change himſelf for the better or worſe, that is, through *Uſe* and *Cuſtom* of Meats, Drinks Exercíſes, and Communications, *viz.* to make that Quality that in the Radix was *weak* to become *ſtrong*, and on the contrary, that which was *ſtrong*, *weak*, ſo great is the power of Cuſtom, and the continual uſe of things; for every thing, be it what it will, hath a ſecret power in its ſelf to awaken its Simile, both in the Evil and alſo in the Good. Likewiſe there ought to be a great care taken that the Food be not over nor under prepar'd, of the two, it had better be a little *under*; for as ſoon as the groſs Phlegmatick Body in the *Food* is digeſted, the pure ſpiritous parts become *Volatile*; and then if the *Preparations* be continu'd, they evaporate, and go backward towards the Center of *Saturn*, and ſo loſeth its pure *Colour*, *Smell*, and *Taſte*, and becomes of a heavy dull Quality, and eſpecially if the Veſſel be *cloſe cover'd*; for ſo ſoon as the Egreſs and Regreſs of the *Air* is hindr'd, immediately the Spirits ſuffer Violence. For the pure eſſential Spirits, that dwell in the ſweet Oyl, whence the Fire has its bright, ſhining, pleaſant and friendly Quality, will not endure thoſe violent raging *Fumes* and *Vapours*, their Nature being underſtood by their furious *Motion*; and if thoſe *fiery Fumes* be by the force of covering the Veſſel kept in, then they become ten-fold more *Terrible* and *Fierce*, as you may perceive when any Veſſel is boyling, if you uncover it, the Steems fly out like a clap of Thunder; indeed all ſuch *Fumes* and *Vapours* are of a *dark fiery Nature* and *Operation*; for being kept in by force, they ſeek out their *Center*, and do by way of Simile incorporate themſelves with their like ſpirits in the *Food*, or whatever elſe it be; ſo that thoſe fiery ſulpherous dark *Spirits* and *Fumes* become ſtronger and more powerful in their operation; for they being of a *Saturnine* and *Martial* Nature, the nature of

Saturn

Saturn is to contract, and very vigorioufly draw and *incloſe* the Spirit, which *Mars* cannot endure, and the more *Saturn* contracteth, the more *furious* and *raging Mars* becomes, (as you may perceive by the fiery quick furious Motion ſuch *ſulpherous Fumes* have, when you open ſuch Veſſels that do boyl) which do wound the *pure ſpiritous parts*, and the *Balſamick Body* becomes wounded and ſick, more eſpecially if the preparation of ſuch Food be continu'd too long; For ſo ſoon as the groſs Body or phlegmy Matter in Food is in part digeſted, then preſently the ſpirituous parts appear externally, which did not only lie hid, but alſo the Body of the Phlegm, before the preparation, did keep the Spirits from Evaporation which all Corporeal Bodies do; for the *Body* is the Houſe of the *Spirits*. Therefore great Care ought to be taken in all prepatation of Food, both for Man and Beaſt; and this is to be underſtood, that the *pure Spiritous Parts* and *Balſamick Body* cannot be preſerv'd in the preparation of any Food, neither for Man or Beaſt, except that moſt friendly Element the *Air* hath its free Influences, becauſe it is the *Life*, and gives the Power and Vertue to the *Spirit*: Alſo, this is to be minded, that when your groſs Body in the Food is by your preparation digeſted, whether it be by the heat of the *Sun*, or by the comon *Fire*, then ought you to proceed no farther, nor continue your Preparations no longer; for when the *pure Spiritous Part* becomes *Volatile*, the ſame Air which did keep and preſerve the Spirit from Suffocation in the Preparation, will now cauſe it to evaporate, which every *Country Husbandman* knows in the making and preparing of his *Hay*, which neither the *Houſe-wife* does underſtand nor conſider in her Preparations of her *Food*, nor the *Phyſitians* in the Preparations of their *Phyſick*; theſe things are of greater Conſequence to the *Health*, than moſt do imagine. I do not deſire any to give Credit to me, but I would have them ſo Noble as *to Try whether it be ſo or not*, Health being the beſt Treaſure in this World, and all thoſe that want it, do eſteem and deſire it more than any other thing; tho *few* do take Right Meaſures, when they enjoy it, to continue it.

Thus

Thus much for the Right and moſt Natural Way of preparing Food by *Boyling*; and whoſoever ſhall obſerve the afore-mention'd Rules and Obſervations, ſhall find great benefit and Pleaſure; The very ſame Rules ought to be obſerv'd in the Preparation of *All Pottages*, *green Herbs* and *Pulſes*, except *dry Pulſes*, which will admit of a *ſlower* and more *gentle* Fire than the *Green*.

Of Roaſting *of Fleſh.*

The *Roaſting* of fleſh is a good commendable way of Preparation, and is rather ſweeter than *Boyling*, it affords a good dry firm Nouriſhment, but it is ſomewhat harder of Concoction, but very ſweet and pleaſant by reaſon that the friendly influences of the Air hath its Free Egreſs and Regreſs, not being any ways inclos'd, ſo that the pure ſpiritous parts are kept liviug, which do render it brisk and lively.

There are Two things to be obſerv'd in the fleſh you Roaſt: *1ſt.* That you have your fleſh (if *Beef*) as ſoon as it is throughly cold, and then to give it ſome Salt, and to keep it in a cool place a day or two; for if you ſalt it much, the Salt being of a fiery hot nature, when the fleſh comes to the fire, it does (as it were) ſcorch or burn it, deſtroys the Spirits and ſweet Oyl, inſomuch that it becomes in its nature and operation hot and unpleaſant, cauſing great thirſt in the Eater: In *Roaſting* it is alſo to be conſider'd, that you have a good clear ſtrong and equal fire, and that your fleſh be plac'd at a convenient diſtance, not too near, becauſe it will burn or ſcorch, and ſo harden the out-ſide, that the Heat ſhall not be able to penetrate into the middle thereof, ſo that the out-ſide will be too much, and the in-ſide too little; neither is your fleſh to be too far off; for then it Flattens the Spirits, ſuch Fleſh loſeth its pure ſweetneſs, with its colour and fragrant ſmell, being dull on the Pallate, and heavy on the Stomach, in compariſon of that which is plac'd at a convenient diſtance, having a continu'd *brisk fire.*

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The *next thing* that you ought to obſerve, is, That it be neither *over* nor *under-done*, but of the two, it is better that it be under-done; the point of time when the Preparation is at the height, is difficult, and it can be no other way known but by its *colour*, *ſmell* and *taſte*, which, by a little Cuſtom, every Houſe-Wife may underſtand; for that Pallate that is us'd to eat and drink things well and properly prepar'd, can preſently diſtinguiſh the contrary; and ſo on the other ſide, thoſe that do accuſtom themſelves to either Foods or Drinks ill prepar'd, cannot diſtinguiſh the *good* from the *evil*, or the *right* from the *wrong*: The ſame is in the ſenſe of *ſmelling*, as all ſuch that do uſe to *kill Beaſts*, and to be much in *Slaughter-Houſes* amongſt the dead Carkaſſes, the terrible Fumes and ſtupify'd Stinks are hardly ſmell'd, or perceiv'd by them; the ſame is to be underſtood of *Tallow-Chandlers* and other ſtinking Trades; for every particular thing has power to ſtrengthen and awaken its *ſimile*; therefore there are but few that have their perfect *Taſte* or *Smell*, only thoſe that do accuſtom themſelves to the eating and drinking ſuch things as are well prepar'd, their *Pallates* are made the more perfect thereby: But of all the ways of Preparing Fleſh, *Boyling* is the eaſieſt, if the Rules be follow'd ſet down in the fore-going Paragraph.

Of the Baking *of Fleſh.*

This Preparation is neither ſo wholſom nor healthful as either *Boyling* or *Roaſting*, for theſe following Reaſons:

Firſt, Moſt ſorts of Food that are Baked, are depriv'd both of the Element of *Water*, and alſo of the *Air*, which are not only the Purgers and Cleanſers of all Food, but the ſupport and life of the *Spirit*; *2dly*. The Air in *Ovens* becomes ſulpherous and deadly, by reaſon of the ſtopping of it, that the reviving and refreſhing Influences of this Element, has not its free egreſs and regreſs, ſo that the pure ſpiritnous parts become, as it were ſuffocated. Nor can ſuch fleſh be ſupplied with convenient quantities of *Water*, which, in all Preparations of fleſh is a great

cleanſer

cleanſer and upholder of the Spirits, ſo that it boyls in its own groſs Humidity which all fleſh does plentifully afford. Alſo, the heat of *Ovens* is fiercer and more ſulpherous than the heat of other Fires, where the Air has its Influences; the Air alſo being confin'd, is of a deadly poyſonous nature and operation; it alſo deſtroys the natural Colour. Therefore fleſh bak'd does no ways look like that which is boyl'd or roaſted; beſides, it is of a ſtrong fulſom Taſte in compariſon of the former, and a leſs quantity will cloy and fill the Stomach, more eſpecially if ſuch fleſh ſhall be eaten hot, which renders it much more wholſom than cold; for thoſe ſulpherous Fumes and Vapours that do proceed from bak'd Food are much more hurtful to the Health than that which is either boyl'd or roaſted; for there are but few Veſſels in which Food is boyl'd that are or can be kept ſo cloſe as Ovens. This way of Preparation is chiefly follow'd in Sumer, eſpecially in *Auguſt*, *September*, and *October*, the Air in this ſeaſon being ſulpherous and fainty, and the Weather hot, the making of fire in their houſes is troubleſom, therefore baking ſaves them the labour. Now at theſe ſeaſons of the year fleſh is unwholeſom, and very apt to burden Nature, and to bring Diſeaſes, as I have diſcours'd in another place, the frequent uſe of bak'd fleſh in this ſeaſon, with other evil circumſtances which do then concur, does beget divers Obſtructions, and generates an unfirm Nouriſhment, becauſe moſt ſorts of fleſh at this time are more ſubject to Putrifaction than any other, whence ſo many *Fevers*, *Fluxes*, *Gripings of the Bowels*, and other *Diſeaſes* do very frequently reign; for Fleſh in its beſt Condition is full of groſs Juices and matter for Putrifaction, by reaſon of the great ſtore of Phlegm and Humidity; therefore it ought to be helpt as much as can be in the Preparation, which never can be well done, except there be plenty of the Element of *Water*, and the free egreſs and regreſs of the *Air*; for thoſe Elements have a living Power in them, by which they do qualifie and mix with it, purging and cleanſing that raw phlegmy Juice or matter, which all

Fleſh

Fleſh does afford. Alſo, where theſe two Elements have their free operation in the preparation of all ſorts of Food, they preſerve not only the pure Spirits, but alſo the ſweet Balſamick Body from being ſuffocated or deſtroy'd, maintaining the natural Colour, with the Smell and Taſte, which makes all ſuch Food lively and brisk, eaſie of Concoction, generating a far better Nouriſhment than any kind of bak'd Meat.

Of Stewing *of* Fleſh.

This kind of Preparation of Fleſh is much of the ſame nature with the former; for it has neither benefit of the *Air*, nor a convenient quantity of *Water*; in this and all other Preparations of Food, where theſe two Elements are hinder'd from having their free influeuces and operation, (as is mention'd before) neither Fleſh nor any other Food can be well prepar'd; for the radical and pure Spirits (where theſe two Elements are penn'd up from having their influences) cannot ſubſiſt, neither will the fire burn, but preſently the pure Spirits and Oyl in the Wood, or other things becomes ſuffocated; for the *Water* and *Air* are the true Life and Power of every Being; whence it comes to paſs in all Preparations, both of *Food* and *Phyſick*, where theſe two Elements have not their free influences and operations, the pure Spirits become ſuffocated, and the ſweet Oyl is turn'd ſower, and becomes of a ſtinking Quality, which is the cauſe all ſorts of Food ſo prepared become ſtrong in ſcent and alſo in Taſte, and it loſeth its natural Colour; if (as I have ſaid) the pure Spirits and Balſamick Body be hurt, then there follows preſently an alteration, and the original Quality of the *dark Brimſtone Spirit* of *Saturn* and *Mars* gets the dominion, which was, as it were, hid before; but ſo ſoon as the true Life is wounded, this *Crude Fire* becomes many degrees ſtronger than before, as is ſeen in *Charcoal*, and in many other things; for theſe pure Spirits and Oily Body, whence the true Light hath its bright ſhining Quality, are the Quali-

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fiers or Moderators of this dark fierce fire, as I have elſewhere largely diſcours'd of, touching the Nature of *Brandy*; of this all Houſe-Wives ought to take notice; for if the pure Spirits and ſweet Body be not preſerv'd in the Preparations of Food, ſuch Food is rather a *Death* to the Body, and alſo to the Spirits, than *Life*: The greateſt Wiſdom in all Preparations is to preſerve the pure Spirits and ſweet Body from being either ſuffocated or evaporated, and yet at the ſame time to digeſt and open the Body; for the Crude matter in all Food muſt be digeſted, or elſe the pure Spirits cannot be ſet at Liberty, or freed from the phlegmy matter; which pure Spirits and ſweet Body does tincture the Food, as we ſee when any Food is properly prepar'd, which comes to paſs through the Preparation, it digeſts the groſs Crude parts, and then preſently the true Spirits appear in their friendly forme, which before the Preparation were captivated or hid by the groſs Phlegmy Body, the ſame is done in *Malt*, but in a higher degree.

Moſt certain it is, that the pure Spirits and Balſamick Body cannot be ſupported and continu'd without the help of the *Air* and *Water*; therefore it is a groſs Miſtake and Error amongſt moſt *Houſe-Wives*, to think that by Covering the Veſſels, wherein Food is prepar'd, to preſerve the Spiritous parts; thereby imagining, that if ſuch Veſſels be open, that the Spirits will evaporate, which never happens till the groſs Body in the Food be digeſted, and the Food be ſufficiently Prepar'd, which does (as is ſaid before) ſet the Spiritous parts at Liberty, that they become Volatile; and then if the Preparation be continu'd, they will evaporate, *but not before*; for in the Preparation, the Elements of *Air* and *Water* having their free Influences, keep the Spirits and Oily Body living; and if theſe two Elements be Prevented, then the fiery ſulpherous Fumes become ſo Raging that they ſeek out their Center, and incorporate themſelves with the groſs humid part of the Food, ſo that they greedily devour and ſuffocate the pure Life and ſweet Oyl; the very ſame is to be underſtood in all *Phyſical Preparations*.

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The Obſervation and true Knowledg of theſe things are very material, as to the preſerving of *Health*; but firſt they muſt be underſtood in a mans ſelf; for before a man can *eſſentially* know any thing, the Cognoſcible, and the knowledg thereof muſt be manifeſted in himſelf, or elſe it is impoſſible for any one to know any thing *Truly*. Whatſoever may be known or underſtood of God and Nature, is eſſentially in Man, or elſe he could not be called *the Image of his Creator*: Therefore *every one ought to turn the Eye of their Underſtanding inward, and diligently ſearch themſelves*; which Study is Preferrable to all other things.

Of *Fry'd* Fleſh.

The *Frying of Fleſh* and other Food in *Pans*, is a preparation much in uſe in *England*, but not ſo good or wholſom as either *Boyling*, *Roaſting* or *Broyling:* The goodneſs of all Food does ariſe and proceed from the *Eſſential Spirits* and *Balſamick Body*, which is the true Life and Vertue of every thing; and if theſe eſſential Vertues do not ſuffer violence in the Preparation, then ſuch Food will have a moſt pleaſant *Smell*, a brisk lively *Taſte*, very delightful to the Palate; alſo, it retaineth its natural *Colour*, according to that colour that was predominant in the Radix of that thing, be it either *White*, *Green*, or whatſoever elſe, which can no way be maintain'd in the Food, but by the benefit and help of the *Water*, and pure influences of the *Air*: Where the operation and influences of theſe two Elements are hinder'd, the pure Spirits do ſuffer Violence, which alters and changes both the *colour*, *ſmell* and *taſte*, then it has a ſtrong and odious *ſcent*, and its *taſte* is alſo more unpleaſing than the former, and the Stomach does not ſo eagerly deſire it: Likewiſe, its true *Colour* is loſt, or in ſome degree deſtroyd, as is moſt manifeſt by all *Fry'd Fleſh*, it does ſend forth a ſtrong fulſom *ſmell* in compariſon of either *Boyl'd* or *Roaſted*; its *Taſte* is ſtronger, and its natural *Colour* is chang'd by reaſon the pure Spirits and ſweet. Body

are (as it were) ſuffocated by that fiery harſh heat the *Pan* does contain; this Heat is more poyſonous than the common heat of fire; which is caus'd by the Metal, whether it be *Braſs* or *Iron*; for the Fire does not only awaken the poyſonous Nature that ſuch Metal does contain, but the preſent Quality or oily Body in the Fire (whence it hath its bright ſhining friendly Quality) is ſuffocated; therefore all ſuch Heat that proceeds from *Pans* is of a harſh fierce nature and operation: The truth of this is further manifeſted by thoſe that ſhall be *Burn'd* or *ſcalded* by ſuch *Pans*, which is more poyſonous, and the Fleſh is harder to be Cur'd than what is burn'd by common Fire, and often proves more dangerous; the very ſame matter does cauſe any kind of Food to have ſuch a ſtrong ſmell; for in all Preparations that cauſe the ſmell to become ſtrong, it is a ſure ſign that ſome Violence is done to the pure Spirits and Balſamick Body, which doth awaken the Center of the dark wrathful Nature: The very ſame is to be underſtood in all other things; and that is the reaſon why *Fry'd*, *Bak'd* and *Stew'd* Food does ſend forth a ſtronger and fulſomer ſcent than other Preparations; and all ſuch Food will ſooner cloy and dull both Pallate and Stomach, except in ſome few, whoſe Natures and Stomachs have a *Simile* with ſuch Food: It is alſo to be noted, that the *Fat* which is us'd in *Frying*, that lies or runs between the thing Fry'd and the Pan, is by this ſulpherous Heat, and the want of the free Influences of *Air*, and the benefit of a convenient quantity of *Water*, turn'd into a *ſtinking Oyl*, which does neither retain its *Colour*, *Smell* nor *Taſte*, but is of a contrary Nature to what it was when it was put into the Pan. For theſe Reaſons all *Fry'd Food* is of a ſtronger fulſomer Nature than either *Boyl'd*, *Roaſted* or *Broyl'd Meat*, harder of Concoction, and does cloy the Stomach: Therefore all *Houſe-Wives* and others that do prepare Food, if they regard the Health of the Body, and true pleaſure of the Pallate, ought to underſtand the poſſibility of Nature in all Preparations, that they may digeſt the raw groſs Body of Food,

without

whithout offering any violence to the pure Spirits and balſamick Body, and then all ſuch Food would be of a moſt pleaſant *Smell*, *Colour*, and *Taſte*; for if the pure Spirits be kept free, and not ſuffocated in the Preparation, ſuch *Food* becomes friendly to Nature, affording good firm and wholſom Nouriſhment, eaſie of Concoction; the frequent eating of ſuch *Food* makes a man Airy, full of lively Spirts, and of a good Complexion: So on the contary, if they be ſuffocated, then preſently the ſweet Oyl is turned ſower, or into a ſtinking Qnality; then ſuch Food ſo Prepar'd will have (as is mention'd before) a ſtrong *Smell* and *Taſte*, not retaining its natural Colour; for in all ſorts of Food, in which the *Spirituous Parts* and *Balſamick Body* is ſtrong, their *Smell*, *Colour* and *Taſte* is Pleaſant and Friendly. Alſo, it is to be noted, that moſt Preparations of Food, the quicker they are perfomed (provided there be no violence done to the Spirit) the better and more friendly ſuch Food will prove; for ſlow and intermitting Fires, in either Boyling or other Preparation, do flatten and dull the Spirituous Parts: Therefore no Baker can preſerve the pure white Colour in his fine ſmall Bread, if he be not quick about it; for if any Preparation be continued too long the volatile Spirits become in a degree ſuffocated, then *Venus*, *Sol* and *Jupiter* grow weak, and according, to the length of time and degrees of heat, ſo the natural Colours do alter and change; for the Colours of all ſortes of Food (when prepared) do ariſe by degrees one after another gradually, and when the groſs Body is digeſted, then the inward virtue (which lay hid and captivated in the Body of phlegm) appears in its own friendly Form, with a moſt lively and pleaſant Colour Smell and Taſte; this is the *point of Time* all Preparers of Food ought to underſtand; for if their Preparation be continued any longer, the operation of Nature goes backward towards the center of the Original Fire, then *Saturn* and *Mars* and their properties are preſently awaken'd, which do cauſe the *Colours*, *Smell* and *Taſte* of ſuch Food to change: The firſt degree the Colour alters to,

is a *dusky Yellow*, and if the Preparation be continu'd, by degrees it turns *blackish*, till at last it will become *Black* or deep *Red*, or of a mix'd streak'd Colour, all according to the Property which does predominate in the Original or dark Fire; also, all such Food is of a gross and fulsom Smell and Taste, unpleasant both to the Pallate and Stomach.

Preparing of Food is a greater Art and Mystery than many *House-wives* and others do think; and if it be well and properly perform'd, it adds much to the preservation of the Health both of *Body* and *Mind*; for every thing has Power to awaken its *Simile* in the Body. Therefore every one ought to use that care and understanding in the *Preparations* of all sorts of Food, that the meek and most friendly Life be preserv'd from suffering violence.

Of Eroyl'd *Flesh.*

Eroyl'd Flesh was much us'd in former Ages, but now it is little in Fashion, in comparison of the aforementi-on'd Preparations; Flesh dress'd this way is much sweeter and fuller of Life and Spirit than *Bak'd* or *Fry'd*, by reason it does not boyl in its own fat, as the other two do; also, it is quickly Prepar'd, and the gross Humidity in the flesh does freely purge and run into the Fire; it has Likewise the free Egress and Regress of the *Air*, the Fire being full of lively brisk Spirits, which in *Ovens* and *Frying-Pans* are destroy'd, by which means the heat becomes more gross and sulpherous, like the heat of *Char-coal*, which does suffocate the pure Spirits, and then the *Fat* becomes of a heavy gross and Oily Quality, with a strong Taste and Smell; which gross matter in *Boyl'd Flesh* is distroy'd; therefore it does not only eat *sweeter*, but breeds better *Nourishment*, if the Fire be clear and done as it ought; the Fire of *Wood* does prepare all sorts of Food sweeter and better than *Cole*, and renders it much wholsomer; for in all Preparations in which the Food does boyl in its own Fat, or in Fat put to it, if it hath not plenty of *Water* and the free influences of the *Air*,

the

the groſs Humidity in the Fat does ſuffocate the pure Spirits, and then the ſweet Body (which all Fat does afford great ſtore of) becomes groſs and fulſom in Smell, Taſte and Operation, which will quickly cloy the Stomach, and generates burdenſom Humours in the Body, becauſe the pure Vertue and Friendly Quality in Food ſo Prepar'd, is in part deſtroy'd; if this was underſtood, People would not be in love with ſuch Preparations; for through frequent Uſe and continual Cuſtom of eating Food badly prepar'd, the Pallate is adulterated; and altho' ſuch be ſtrong and fulſom, (which always comes to paſs when the pure Spirits are wounded in the Preparation) nevertheleſs the Pallate is not capable to diſtinguiſh Taſtes; for the ſenſes are eaſily made friendly (by uſe and cuſtom) to the greateſt part of things: Do not all ſtinking Trades (which at firſt are unpleaſant to the ſenſe of Smeling) become, after a little uſe and cuſtom, eaſie to be endur'd, and ſuch cannot well diſtinguiſh the Air of Tallow-Chandlers and Butchers Shops from ſweet pleaſant Airs: If this were not ſo, it would be impoſſible for Nature to endure thoſe Adulterations and unnatural Preparations of Food. Therefore we may ſee what a wonderful Power there is in every thing to awaken and ſtrengthen its Likeneſs in the human Nature; for this very cauſe the moſt illuminated Prophet *Moſes* commanded the People of *Iſrael*, that they ſhould not only *abſtain from eating Unclean Creatures*, but that they ſhould alſo *ſeparate themſelves from every unclean thing*; for he was ſenſible that Man was capable to be wrought on by all things, becauſe he has a *Simile* with all. There is more in this than many imagin, which every one ought to conſider, not only in Preparations of Food, but in all other things.

CHAP. V.

The Seaſons of the Year in which all ſorts of Fleſh are moſt unclean and apteſt to contract and breed Diſeaſes, and alſo the danger of eating much green Food: And the Reaſons why ſo many are ſick and die more at one time than another.

THE Seaſons of the Year which are moſt dangerous to contract Diſeaſes in, are from the *midle of June* to the *laſt of October*. For, 1*ſt*. This ſeaſon is hot, which openeth the Pores, cauſeth Sweating, and is as it were a continual Evaporation of the Spirits, which cauſeth a kind of fainty Indiſpoſition to poſſeſs the whole Body, for all heat, which exceeds the *Medium*, whether it proceeds from Seaſons, Meats, Drinks or Exerciſes, doth gradually waſte and conſume the Spirits and natural Heat, and dulls the edge of the *Attractive*. *Digeſtive* and *Retentive Faculties* of the Stomach; therefore in all hot Countries and Seaſons mens Appetites are not ſo vigorous and quick as in cold Countries: For this reaſon all Superfluity and Intemperance are far more dangerous, and men are apter to contract Diſtempers in the one than in the other, as experience manifeſts; we ſee that the *Natives* in all *hot Climates* are more temparate in Meats, Drinks and Exerciſes than they are in *cold*, which is one main cauſe why *Engliſh* People and others that travel into the *Eaſt* and *Weſt-Indies* are ſo unhealthy, and ſo many have died: Experience hath taught them, that the grand cauſe hath been Intemperance, not only continuing the ſame Diſorders there, which they had been addicted to in their own Country, but rather increaſing them, ſaying, *The hotter the Weather, the ſtronger and hotter the Drink ought to be*; this Cuſtom hath been practis'd

by ſome idle ſottiſh People that underſtood Nature no more than Swine; Whereas if ſuch who travel did take right meaſures in Meats, Drinks and Exerciſes, they whuld be as healthy as in their own Countries.

2*dly*, In this Seaſon People make uſe of variety of green Food, as *Beans*, *Peaſe*, *Cabages*, *Colly-flowers*, *Artichoaks*, *&c.* All which things do contain great ſtore of Phlegmy matter, eſpecially in *cold Countries*, where the Sun (which is the central Life of all things) has not that Power to prepare ſuch food as in hot: Alſo, the Bodies of moſt People being *accuſtom'd* all the remaining part of the year to ſtrong hot Food and Drinks, and then on a ſudden, without gradual Progreſſion, beginning ſuch a kind of Diet as does beget Crudities and Obſtructions, is very prejudicial to them; for Experience does ſhew, that all ſuch things are full of Phlegm, and have but few Spirits, and are very impure, compartively, to what they were in the Spring: Therefore they ought to be eaten moderately, or elſe all ſuch things do ſwell the Body, and fill it with groſs Phlegmatick Humours, whence doth ariſe thoſe heavy dull Indiſpoſitions, which do generally attend People in this Seaſon.

3*dly*, It is likewiſe to be obſerv'd, that a great part of that *green Food* before mention'd, does often lie a conſiderable time before they are eaten, *viz.* two or three days, or more, after ſuch things are cut or gather'd eſpecially in great *Cities* and *Towns*, ſome of them lie heating together a day or two before they are ſpent, as *Beans* and *Peaſe*, *&c.* by which means they loſe their pure brisk lively Taſte and Smell, their natural Colour is chang'd into a *dull Green*, mix'd with a *dusky Black*; they are dull on the Pallate, lie heavy on the Stomach, nothing ſo quick of Concoction as thoſe that are boyl'd Freſh; theſe things preſently loſe their freſh lively Spirits and Tinctures; whence doth proceed the pleaſant Taſte, with the moſt fragrant Smell and natural Colour; if your Pallate be not too much adulterated, it will eaſily diſtinguiſh the one from the other,

4*thly*, At this time of the year the *Air* (which is the Life of the Spirit in all *Cities* and *great Towns*) is thick and ſulpherous, full of groſs Humidity, which has its ſource from many Uncleanneſſes ſuch places do plentifully afford, more eſpecially in this ſeaſon, which is inamicable to the pure Spirits of all ſuch Food; for all *green Food* is naturally ſubject to Putrifaction, by reaſon of their Phlegmatick Body; this makes them more unhealthful and dangerous than otherwiſe they would be if freſh and lively.

Theſe *Summer Fruits*, when they have been gather'd long, and expos'd to the corrupt Air of the Cities and Towns, the pure ſpirituous Vertues and digeſtive Faculty is in a manner deſtroy'd; theſe Fruits, viz. *Gooſeberries*, *Currains*, *Plums Cherries*, *Pears*, *Apples*, &c. are endu'd with a very tender Spirit and Life, and being full of Phlegm and groſs matter, they quickly corrupt and turn to Putrifaction, which all the eaters thereof ought to conſider: Likewiſe it may be noted, that many of theſe Fruits are eaten on a full Stomach, both at Meals and immdiately after, which muſt needs be very pernicious to Health, becauſe they obſtruct the Stomach and Paſſages, generating many crude *Windy Humours*, whereby they ſuffocate the pure Spirits, and turn the ſweet *Oyl* of *Life* ſower, whence doth proceed *griping Pains in the Bowels*, *Fluxes*, *Fevers*, beſides *Pains in the Joynts*, cauſing *Trembling Diſtempers*, like *Agues*, according to the Conſtitution of each Man, and the matter which is awaken'd in the Root. But on the contrary, if ſuch Fruits are ripe and freſh gather'd, and eaten in order when the Stomach is clean and free from being cloy'd with other Food, then they are very Profitable, being moſt of them of an opening and cleanſing Nature; for they gently cleanſe and purge the Paſſages and Bowels. But all theſe *Summer Fruits* are beſt and ſafeſt Prepar'd, being mixt with things of a drying and warming Quality, or rather made into *Drink*, and when ſuch Juices have paſs'd through *Fermentation*, the Phlegmy Body is digeſted, and the ſpiritu-

Parts ſet at Liberty, which do tincture the groſs Body, ſo that the Spirit and true Life is made thereby Predominant over the Body of Phlegm; ſuch Drinks being drunk moderately, prove very friendly to Nature, eſpecially to ſuch as are *Aged* People, which do moſt need ſpirituous Drinks.

Green Food is not capable either in Man or Beaſts to generate ſo good Nouriſhment, nor ſo firm as dry, neither are the Spirits ſo brisk and lively; the groſs Juices of ſuch Food do as it were ſuffocate the pure Spirits, and turn the Balſamick Body ſower, as it farther appears by all ſorts of *Animals* that live on green food in this ſeaſon, Are they not apt to faint, and to be ſubject to many Diſeaſes, their fleſh and fat being ſoft and greaſy? but thoſe that live on dry food, their Bodies are freer from groſs Phlegmatick matter, their fat and fleſh is of a firmer ſubſtance, and their Spirits ſtronger and livelier, and more capable they are to endure Labour without Prejudice to their Health; it is alſo manifeſted by all *Grains*, *Seeds*, and other Fruits, that are cut or gather'd before the Sun and Elements have dry'd away, or exhaled the groſs Phlegmy moiſture, all ſuch things will preſently Putrify and Stink, being loaded with ſo great ſtore of Humidity; but if they be gather'd, the Sun and Elements having dry'd away the Humid Parts, then all ſuch things will keep ſound and good for ſeveral Years; for this cauſe all ſorts of food, in which Phlegm does abound, are very dangerous in this ſeaſon, if *Temperance* be wanting, as our daily experience teaches.

5*thly*, In this Seaſon the *Sun alſo declines* in ſtrength and vigour, which being the central Power and Life of all things, they likewiſe do proportionably decline, as appears in Herbage; as for example, If you cut Graſs in *September*, which is then the food of moſt ſorts of Cattel, the Hay made thereof is of a weak fading Nature and Vertue, in compariſon of that Hay which was made in *June* or *July*, which is of a lively brisk ſtrong ſubſtance and vertue; for the Earth (which is the *Mother* of all things in this Seaſon) is weak and impotent, becauſe ſhe

hath

hath already put forth her ſtrength, and manifeſted her lively Vertues in the firſt ſpring or riſing of the Sun; for the *Winter* is the *Reſt* and *Sabbath* of the *Earth*, in which time ſhe recovers ſtrength and vertue, becauſe ſhe does then, as it were, ceaſe from all her Labours, and the Vegetative Quality ſtands as it were ſtill, and the more Froſt and Snow, and the drier the Winter is, the more ſtrength and vigour the Earth obtains; ſuch dry Weather cloſeth up the Pores, by which the ſtrength and vertue is prevented from having any Evacuations, which is manifeſted by the goodneſs and great Increaſe of all *Herbs*, *Fruits* and *Grains*, being all fill'd with a Powerful Lively brisk Spirit and Virtue; therefore in the firſt ſpring and riſing of the Sun every thing rejoyceth, and becomes very fragrant by virtue of the ſweet Influences of this Cœleſtial Body, and the Power of the Earth, ſo that at this time all things ſeem to ſtrive with a moſt lively motion to manifeſt their moſt inward Vertues; this is the time for People to eat *Herbs*, both Boyl'd and Raw, *Sallets*, and *Pottages* made thereof; ſuch Food at the Riſing of the Sun are endu'd with a brisk lively Vertue and Strength, and of an opening and cleanſing Nature, Purging the Blood, and are good againſt all kind of *Obſtructions*: Alſo, all ſorts of *Diſeaſes* are by virtue of *Sobriety* and *Temperance*, and the uſe of good *Medicines*, then eaſier cur'd than at any other time of the Year: it is alſo the Briskeſt and Healthieſt Seaſon, and the ſame *Intemperances* and *Diſorders* which may be the occaſion of generating Diſeaſes in the latter part of the Summer, in this time will hardly be felt; for now all things rejoyce, and ſeem to concur for the Preſervation of Nature.

6thly, In this Seaſon, *viz.* from the middle of *June* to the laſt of *September*, moſt ſorts of Cattel breed many Diſeaſes; *Firſt*, from the continual Heat and groſs humid Air, which in this ſeaſon is more ſulpherous; the Pleaſant Influences and Spirits of the Air are dull and thick, which cauſes a dull and fainty Indiſpoſition to poſſeſs the Bodies and Spirits of all Creatures; Men themſelves can witneſs the Truth of this. Moreover all

Creatures

Creatures are more ſubject to ſweat, by which the Spirits do evaporate; likewiſe, the Food of moſt Creatures is Graſs, which is of a groſs Phlegmatick Nature, and generates not only an unfirm Nouriſhment, but alſo fills the Body full of evil Juices, the Fat and Fleſh being of a ſoft greaſy Nature, having but few Spirits, and thoſe that are, very impure, the Blood of moſt Cattel being thick and groſs, which is the cauſe their Fleſh will not take Salt as at other ſeaſons; alſo, about this time moſt ſorts of Cattel, eſpecially thoſe that come from remote parts of great Cities, are more or leſs Heated and Surfeited by Driving and other Accidents, they being not formerly us'd to Driving, the Weather being Hot and Fainty, the Air thick and humid, and they being loaded with much groſs *Fleſh* and *Fat*, all theſe things concurring makes their *Fleſh unwholſom*, and ſubject to Corruption, eſpecially *Sheep* and *Lambs*, whoſe Spirits and Lives are ſo tender, that they cannot endure any kind of violent motion without manifeſt danger to their Health: It is very rare that any *Mutton* or *Lamb* is good in this Seaſon, they not being free from the aforeſaid Accidents; you may eaſily diſtinguiſh by the *Taſte*, *Smell* aad *Colour* of that which is kill'd off the *Common* without driving and other Accidents, and that which is kill'd in *London* with driving, the Bodies of all Creatures being in this ſeaſon full of Phlegmy matter, that every little Accident will wound the Spirit, then preſently the Body ſuffers many Inconveniences; and if ſuch Cattel be kill'd before they have time to recover ſuch Injuries, their fleſh is of a dull heavy Phlegmatick Nature, the Spirits are few, and thoſe that are are impure; for theſe reaſons it will not take ſalt, nor eat ſweet, as others will, which are free from ſuch Inconveniencies; for ſalt has no Power to Preſerve ſuch Fleſh from Putrifaction, becauſe (as is mention'd before) the Spirits are impure; for thoſe groſs Bodies are Preſerv'd by the Vertue and Power of the Spirit; and in ſuch fleſh where the ſpirits are few and impure, and the Fleſh groſs and full of Phlegmy matter, the *ſalt* cannot incorporate; therefore in this ſeaſon uſe what Art

you

you can in ſalting your Fleſh, it will not eat ſo ſweet nor keep ſo long without corrupting as at other times of the Year; but on the contrary, in other ſeaſons, and when the Fleſh is free from the afore-mention'd Inconveniences, their Blood being thin, and well temper'd with brisk and lively Spirits, ſuch Fleſh being ſalted as ſoon as it is cold, the Salt will greedily Penetrate it, and incorporate it ſelf with the well-temper'd Blood and pure Spirits, ſo that it does hold the corrupt Phlegmy part of the Fleſh captive, that the humidity thereof cannot turn to Putrifaction, until thoſe brisk livily Spirits both in Fleſh and Salt, be, through length of time, waſted or ſuffocated, which comes to paſs in ſix, eight or twelve Months, more or leſs, according to the goodneſs of it and well ordering, and other Accidents, and then it will fall into corruption, and there is no recovery for it; but if the Salt had cleans'd and purg'd the Fleſh from its groſs humid parts, as ſome ſay it does, then ſuch Fleſh would have kept a longer time, as all other groſs Bodies will, when the Sun and Elements have dry'd away and exhal'd the Phlegmy groſs parts, and left remaining the more firm and Spiritous, which will continue ſound and good many Years, as many ſorts of *Corn*, *Fruits* and *Hay*, which are altogether as ſubject to Corruption as Fleſh, when green and full of Phlegmy Jucies, but their Putrifaction is not ſo loathſom, nor ſo offenſive to Nature; neither will ſuch things generate ſuch pernicious *Vermin* as Fleſh will, the matter in Fleſh being groſſer.

It was not without great Reaſon and Wiſdom that the Ancients commanded that Fleſh ſhould be eaten ſparingly, and that there ſhould be a particular care not only taken about the good ſtate of the Bodies of ſuch Cattel, but alſo in the killing and preparing of it; the dreſſing and preparing of all other ſorts of Food being left to every ones diſcretion. But the learned Prophet *Moſes* was ſenſible that the common and frequent eating of Fleſh was very dangerous, as to the health of the Body, and alſo of the Mind, if care

and

and underſtanding be not uſed in the Preparations thereof; therefore he gave Laws and particular Directions for the ordering and preparing of Fleſh, but no mention made of other Food; therefore *Fleſh* in its beſt ſtate, and otherwiſe well order'd, if much eaten, is apt to load the Body with groſs Humours and evil Juices, but much more in the fore-mention'd ſeaſons.

7*thly*, In this ſeaſon all men do find themſelves more *ſubject to Indiſpoſitions*, the Spirits dull and heavy, apt to faintneſs, and ſooner wearied with Labour than at any other time; the Appetite not ſo quick and lively; therefore all ſorts of People ought to have double the care, as to their Health, at this time, both in *Meats*, *Drinks* and *Labours*, alſo in *Quality* and *Quantity*; for Intemperances are not ſo dangerous in the *Winter* or *Spring*, Nature being then ſtrong and able to bear, with leſs Prejudice: This is the time of the Year in which alſo moſt ſorts of Cattel are ſubject to Sickneſs, as Sheep to the *Rot*, and other Cattel to *Murrains*. And do not almoſt the double Number of People ſicken and die in this ſeaſon? And is not the fleſh of all ſorts of Fowls in hot weather lean and poor, altho' they have more plenty of Food than in *Winter*? But it lies not in the Quantity of Food, but in the ſeaſon of the Year, and the Weather; for all *Heat*, when it does exceed the *Medium*, evaporates and ſpends the Spirits, and then Nature does preſently Languiſh, and the ſweet Oyl in the Body turns (as it were) ſower, ſo that there is a general weakneſs and fainty Indiſpoſition in all Creatures, and their Fleſh is render'd thereby the more unwholſom, and apt to breed Diſeaſes in the Eaters thereof. If *Sobriety* and *Temperance* were obſerv'd, and other Circumſtances belonging to Health, a little Phyſick would ſerve. But in this Age men may ſpeak and write of *Temperance* until they are weary; for there is not one of an hundred that is willing to obſerve and conform to its ſafe and healthful Rules; though it cannot be deny'd, but that *It is one of the Principal things which puts a delectable ſweetneſs on all our other Enjoyments:* But few in Health conſider theſe things, moſt being rather of an approving

proving and admiring than a Practising Temper, especially of those things they are not in Possession of; many men also slight and have no esteem for those things they do or may enjoy, letting go the substance, and eagerly Pursuing after *shadows*. But seeing that in this Intemperate Age most Persons do live irregular Lives, few or none being willing to observe the Rules of Health in their Meats, Drinks and Exercises, therefore it is convenient for the continuation of Health to take Proper *Purgative Medicines*, both at *Spring* and *Fall*, tho they are not sensible of any manifest Indisposition; by which means they may easily prevent the generation of matter; for when *Sickness* and *Distempers* haue invaded the Body, then it will be a difficult point to get such Medicines as are suitable to the Disease, and can by their Vertue cure them when the Spirits are wounded, and the Distempers and Obstructions in the Body haue gotten great power over *Nature* in such cases the best *Medicines* do often fail, most Diseases, being generated gradually, as the Intemperances are committed; for Nature ever hides the Evil Matter (whence Distempers do Proceed) as long as she is able; but when once the *Diseases* do manifest themselves with any kind of Violence, then there is danger at hand; most People being mistaken in Nature, for they generally attribute the cause of their Diseases to the least *Intemperance* or *taking Cold*, or the like; never considering how many Disorders and Intemperances they have formerly committed; every Act of Intemperance does in some degree obstruct Nature, and by degrees sows the seeds of *future Diseases*; not but that *outward Colds* and the like do hurt Nature, and oft-times awaken the matter which lies in the inward Parts, and bring it to manifestation; but on the contrary, when the inside is clean and free from Obstructions, and other Evils, the body doth then very rarely receive any injury by such outward Accidents; for Nature still endeavors to overcome and withstand the evil matter in the Body, and makes several *Essays* to throw such Disorders off, but if Irregularities in *Meats Drinks* and *Labours* be continued,

tinued, the Evil at laſt grows ſo great, that then Nature muſt bow: and Diſtempers take place. This is always to be noted, that if any Member or Part of the Body be weakened either by indward Obſtructions or ovtward Accidents, as *Falls*, *Bruiſes*, *broken Bones*, *&c.* and the Perſon be guilty of any Intemperance or diſorderly Living, the weak or hurted part firſt feels it, according to the old proverb, *The Weakeſt goes to the Wall.* It will be convenient, if any upon particular occaſions be exceſſive in Meats and Drinks, to obſerve the following Rules, which they will find to be very profitable.

☞ *Firſt*, After *full Meals* and *exceſſive Draughts*, ſee that they faſt longer than their uſual time; this gives great advantage to the natural Heat, by which the digeſtive Faculty of the Stomach does by its ſecret attractive Power draw unto it ſelf all ſuperfluity and evil Juices that have been bred through Intemperance, digeſting and throwing off all ſuch matter, which might otherwiſe occaſion Diſeaſes; for the action and natural heat of the Stomach is never idle, but has always its continual motion, and ſecret attraction, and *Hunger* is ſo *powerful* that it will draw the very *Fleſh off the Bones*: Therefore *faſting* after immoderate eating and drinking, is a ſure *Remedy to prevent Diſeaſes* and *Surfeits*; drinking good ſtore of *Water Gruel* made thin and boyl'd quick the following day, without any Ingredients in it, will cleanſe the Stomach and help to cary off the groſs matter and evil Juices which do Proceed from Repletion; if theſe Rules were obſerv'd by thoſe that abound in *Meats* and *Drinks*, there would not be ſo many afflicted with the *Gout* in the Joynts and *pains* in the Limbs, *Swelling* and *Breaking-out* with ſo many *Mangy* and *Leprous Diſeaſes*, which are chiefly occaſion'd through *Intemperance* and *want of Exeriſes*: Likewiſe all Rich compounded Foods, which are often of diſagreeing Natures, do not only deſtroy the Health, but do dull the edge of the Appetite, taking away the true Taſte and Pleaſure, which good Stomachs and ſharp Appetites enjoy: It may be truly ſaid, *That the Intemperate Perſon is depriv'd of*

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all true and natural Pleasure; for those that are continually accustom'd to *rich Compounded Foods*, and *strong Cordial Drinks*, as *Wine*, &c. by the frequent use of them they become rather burdensome than pleasant; the same is to be understood of those that live an *idle soft Life*, their whole body is, as it were, indispos'd, their Members and Limbs often ake for want of Exercise, because they are weak; also their Passages are furr'd and stopp'd, so that the Blood becomes thick and gross, and the natural Spirits impure; such People are on every occasion apt to Sweat, being also subject to internal Heats, which do much disorder the whole Body; but the ordinary sort of People, who are constrain'd to live on mean *simple Food* and *small Drink*, and to *labour hard*, do imagine that the greatest happiness in this World is to live an *idle Life*, and to have their *Tables daily furnish'd with variety of rich Food* and *strong Drinks*; few of them considering, that the true pleasure of eating and drinking, is in having a *perfect Appetite*, and that without Labour no Man can be brisk and lively, either in Body or Spirit, which *Superfluity of rich Food*, *strong Drink* and *Idleness* doth destroy, because most of such things are unequal in their parts, and so beget Inequality; also they are endu'd with too great Vertue, whence doth proceed too much nourishment, which is the foundation of most Diseases; for this cause mean and simple Meats and Drinks are not only most grateful to Nature, but do best support the Body in perfect Health and Strength, far beyond all the richest compounded Flesh, Fish, and strong Drinks; tho' all such things are and may be very useful now and then, being moderately us'd for the necessity of Nature, as the Scripture saith, *all God's Creatures are good, being receiv'd with Thanks giving*: Most Meats and Drinks, in their own Nature, are simple and innocent; it is generally *Compositions* that make Meats and Drinks not only too Rich, but also Improper.

CHAP.

CHAP. VI.

Of *Waters*, *Ale*, *Beer* and *Tobacco*; to which is added the conſideration of *Cloathing*; *Houſes* and *Beds*, and what great Benefits ariſe from *Moderation* and *Temperance* in thoſe things.

THE Element of *Water* is not inferior to any other of the Elements, neither is Nature wanting to work wonderfully thereby; there is ſo great a Neceſſity of Water, that without it no *Animal* can live, nor any *Herb* or *Plant* bring forth; for in it is the Seminary Vertue of all things, eſpecially of *Animals*, whoſe Seed is manifeſtly Watriſh. The Seeds alſo of all *Herbs* and *Plants*, although they are Earthy, muſt notwithſtanding be rooted in moiſture before they can be fruitful. The great and alluminated Prophet *Moſes* tells us, that before the Creation, when the Earth was without Form, the Spirit of the Lord moved on the Face of the Waters; and in another place, that the *Plants* did not grow, becauſe God had not cauſed it to Rain upon the Earth. Nay, ſo great is the Efficacy of this cleanſing Element, that the ſpiritual Regeneration cannot be perform'd without it, as our Saviour Chriſt himſelf teſtify'd to *Nicodemus*; and very great have the Vertues of it been in Religious Worſhip in former Ages, among the Prophets and Wiſe Men in Expiations and Purifications. Innumerable are the Benefits, and ſo various the Uſes thereof, both in the Generation, Nouriſhment and Increaſe of things, that ſome of the Wiſe Men have concluded, that *Water* was the beginning of all things, and firſt of all Elements, and the moſt Potent, becauſe it hath the maſtery over all the reſt, for it ſwalloweth up the Earth, extinguiſhes Flames, aſcends on high, and by a moſt wonderful divine Hand, and the ſtretching forth of the Clouds, challengeth the

Heavens for its Throne, whence falling down in gentle Showers and refreshing Dews, as from Natures choicest Limbeck, impregnated with Cœlestial Vertues, it becomes the cause of all things that grow in the Earth.

Nor is there scarce any part of Nature more full of Wonders than these liquid Regions. *Josephus* tells us of a River near *Sina*, which runneth with a full Channel all the *Sabbath-Day*, and then on a sudden it ceaseth, as if the Spring were stopp'd, and all the six days you may pass over it dry-shod; but again on the seventh-day (no Man knowing the reason of it) the Waters return in abundance as before; wherefore the Inhabitants thereabouts call it the *Sabbath-days River*. The Gospel testifies of a *Sheep-Pool*, into which whosoever stepped first, after the Waters were troubled by the Angel, was made whole of whatsoever Disease he had.

Many secret and admirable Vertues the Creator hath endu'd this Element with, as in all Ages hath been manifested; for it being pure and clear in its own Nature, it is the only and alone thing by which all external things are purified, purg'd and cleans'd: But if it be adulterated or incorporated with any other Liquor or Juice, then it becomes less pure, and will not so well perform its Office, yet it may make them better and more useful. Though it be a vulgar Proverb——*As weak as Water:* Yet I must tell you, *Water* is more strong and sublime than most imagine, for it contains a most ravishing and excellent *Spirituous Balsamick Vertue*, whence proceeds that pure sweet refreshing Quality, whereby it hath Power by its innate Vertue to digest and purifie all sorts of Food: Also, in all Preparations it is so Innocent and Friendly that it dissipates the gross phlegmy Bodies, and preserves the more essential Parts and Vertues, and keeps the *Spirituous Parts* living.

It is not only the most plentiful and truly pleasant of all Drinks, but it supplies Nature with its friendly Moisture, and relieves Thirst beyond all other Liquors or Juices: It is so Simple, and endu'd with such Equality, that it insinuates its Vertue into all parts of the Body

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in an inſenſible way; it makes no Noiſe, nor cauſes any Tumults in the Brain, nor awakens any inequality in the Body, but imparts its meek Life as it were in ſilence.

And as *Bread* hath the firſt place of all Food, and may juſtly be call'd *Concord*, or a thing which God and his Hand made, Nature hath befriended with all the united good Vertues both of the *Vegetable* and *Animal* Kingdoms, and therefore no ſort of Food is comparable thereunto, nor will gratifie Nature to that degree as it ought without the help and mixture of Bread; tho yet it is not the ſtrongeſt of all Foods, nor hath the greateſt Nouriſhment, but it is the moſt equal in its parts, and ſtands neareſt the Unity, for which cauſe it is ſo much deſir'd, and juſtly eſteem'd the *Staff of Life*; and we are taught to Pray for all outward Accommodations needful for our Bodies under that ſignificant denomination of *Our daily Bread*, it being, beſides its own nutritive faculty, a proper Ingredient to qualifie the Inequality of moſt other ſorts of Food, and is the Foundation to all good Nouriſhment: The like is to be underſtood of *Water*, that being the *Radix* of all moiſt Nouriſhment, which mixt or incorporated with any kink of Juices, renders them fit and profitable for Mankind.

Nay, (if we may fly our Contemplations to an higher pitch) there is a Sympathetical agreement, or ſome Analogy between this External Water and that *Internal*, of which our Saviour Chriſt told the Woman of *Samaria*, that if ſhe did drink, ſhe ſhould never thirſt: This Internal Super-eſſentiall Water ſuſtaineth every Being, and is the Radix and Life of the *outward Water*, which contains ſome Shadows of the ſecret Influences of the Water Internal; for which reaſon the Prophets and good Men of old have frequently compar'd the one with the other, and expreſs'd the one by the other, and alſo have made uſe of *Water* in Religious Myſteries, as a ſign of Cleanſing and Purifying the Soul from Sins, and for curing Diſeaſes, *&c.* as the Scriptures do teſtifie.

Thus much I thought fit to ſay of *Water* in general, to ſtir up men to praiſe and admire the Goodneſs and Wi-

don of the *All-wise Creator*, for the manifold Uses, Vertues and Benefits wherewith he hath endu'd this Element. But now let us consider the several sorts of *Water*.

Of *Rain-Water* and its Nature.

I name this *Water* first, because for several Reasons it is the best of all, if not defil'd by Accidents, as by Tiles of Houses, or the Vessels 'tis kept in. For,

1*st*. It is a light pure thin Water.

2*dly*. It is drawn up into the Clouds by the power and vertue of the sweet Influences of the Sun Beams.

3*dly*. Being carried to and fro with the Clouds by God's divine power, it hath thereby had the greater benefit of Motion.

4*thly*. 'Tis indu'd with wounderful Vertue from the Element of Air, and the sweet Influences of the Cœlestial Bodies, whereby it is made more Spirituous than other Waters, and of a fat unctious Quality, of a light friendly mild Nature and Operation, : Thus it mollifies the harsh Earth, making it light and tender, and causes all Plants to multiply and grow far better than any Artificial Watrings can do; *Rain Water* being (among its other Vertues) like a Ferment or Leaven, that makes the hard compacted Earth more spirituous and penetrable, giving Life and Motion to all the *Vegetable* Kingdom.

5*thly*. *Rain-Water* is not only exhal'd by the Beams of Heaven from the most clear and subtle Fountains, and impregnated with the Cœlestial Influences, but also is, as it were, *strain'd* with the Airy Motions and Winds, which fill it with a *Saline* and *Balsamick Vertue*, when it descends (like the Tears of a repenting Sinner) in gentle reviving Showers, that give Vertue and Power to all *Vegetables*, and restore the gasping parched Earth and languishing Nature to the briskness of the Spring and joys of Autumn.

6*thly*. This is the *lightest* of all Waters, it cools and heats quickly; it oppresses not the Stomach, or any other

part of the Body, but passeth suddenly into the *Ureters*, having neither in Colour, Smell nor Taste any manifest Quality; it bindeth not the Belly as some other Waters do, and is the best to be us'd in all Physical Operations, if it be well receiv'd, and afterwards kept from defilement.

7thly. It is to be preferred before all other Waters in House-wifery, for it Boyls all sorts of Meats better and sooner, and makes them easier of Concoction; as likewise it Brews and Washes to greater advantage than others.

Of *River-Water.*

This is next in Goodness, whose Original is *Fountain* or *Spring-Water*, and yet there is rarely any Spring-Water so good for common and general use at the Fountain-Head as in the River. For,

1*st.* *Rivers* or *running Waters* have great advantages by passing through various Soils and sorts of Earth, from whence it drains or sucks in a certain *Unctious Vertue* or *Saline Fatness*, which the surface of the Earth does plentifully contain, and from which *Vegetation* does chiefly proceed.

3*dly.* This sort of Water has the benefit of Motion, with the benevolent Influences of the Sun, and the Element of the Air, which purge it from its harsh earthy Qualities, and as it were open its Body, enduing it with a pure Spirituous, Airy and Balsamick Vertue, of a warming friendly Nature and Operation: This is the chief reason why *River-Water* is of a softer milder Nature, and will perform all Preparations in House-wifery to more advantages than Spring-Water taken from the Fountain-Head; for there most Waters retain a *Saturnine* earthy Quality, which the Influences of the Sun and Air, with the help of Motion do destroy.

3*dly.* The *New-River* that supplies *London*, is some of the best Water in *England* (except *Thames* Water) it being a cut or made River that runs on the Surface of the Earth for above twenty Miles, and is not fed or increas'd by hungry, Springs, as many other Rivers are that run

through Vallies, which is their own Natural way, but Land-floods ſometimes fall into it, which augment its Vertue and Goodneſs, for they are the richeſt of Waters, draining and ſucking into themſelves the fat *Saline Vertue* of the Earth: For this reaſon moſt Vallies that lie between the Hills are ſo fruitful; for the Waters that run off the Hills do waſh or carry away the *Salintral Vertue* into them, and there it centers; and thus Hills come not to be ſo fruitful as Valleys or Plains, by reaſon of ſuch diſadvantages: Whereas on the contrary, do not Land-Floods, and the overflowing of Rivers, make Meadows fruitful from the ſame cauſes? For when the Waters retire and ſink away, they leave behind them the *Saline* or *Spiritual Quality*, that does *Muck* ſuch Ground, as tho' it had been over-ſpread with ſubſtantial *Dung*. And indeed the very ſame is to be underſtood when a Man dungs his Land, it is not altogether the groſs ſubſtance or matter that enricheth the Land, but it is the before-mention'd fat *Saline Quality*, which the moiſture of the Earth receives, and the Rains waſh out of the Dung; for if you lay a Load of Dung in a heap, and let it lie a Week, two or three, and then remove it clean away from that place, and ſpread it thick in another place, yet that ſpot which the Dung lay on two or three Weeks will be more enrich'd than where the groſs ſubſtance is ſpread; for the Earth, with the help of the Rains and Dews, ſuck'd into its ſelf the *Salintral Vertue* of the Dung. Therefore in moſt Fields, where ſuch heaps of Dung do lie for a while before they are ſpread, both the Graſs and Corn is not only greener, but alſo much ſtronger, and more in quantity than in other places of the Field.

4*thly*. *River-Water*, for the Reaſons aforeſaid, is better for Men and Beaſts to drink of, than Springs or Pump-Water; it boyls all ſorts of Herbs, Fiſh and Fleſh better, and makes better and wholſomer Pottages; it brews Beer and Ale to more Advantage, both in Quality and Quantity, and waſhes all ſorts of Linnen and Woollen with leſs Pains, Charge and Damage to the things. This

Water

Water ſeems to be pretty equal in its parts, having no manifeſt Taſte, but a certain friendly mild ſweetneſs predominates; and there is as much difference between the Nature and Operation of *River Water* and *Pump* or *Well-Water*, as there is between *Beer* and *Ale*; and the Excellency of the latter above the former, I ſhall demonſtrate in its proper place.

Of Spring, *or* Fountain-Water.

There are various ſorts of this Water, ſome *Better*, ſome *Worſe*, according to the Nature of the Earth it paſſes through: If Springs or Fountains proceed from a Chalky Earth, or ſome ſorts of hot Sands, or run near the ſurface of the Earth, they are thereby endu'd with a meek ſoft friendly nature and operation, without any manifeſt harſhneſs; but thoſe that run in the deep Bowels of the Earth, and through cold hungry ſtony places, are more hard and *Saturnine*, neither ſo wholſome for Man or Beaſt to drink, nor to be us'd in *Houſewifery*. Bnt tho' it be thus at the Fountain-Head, yet if the ſame run long afterwards, through various Soils in the open Air, *&c.* it may become very good for all uſes, as aforeſaid.

And *Note:* Whereas ſome River-Water will look of a Wheyiſh whitiſh Colour, cauſed either by its long running without being fed by plenty of Springs, or elſe by Land-floods, yet in either caſe 'tis not the worſe to be liked. but rather the better; for all ſuch Water is of great vertue, of a very mild fat opening Quality, cauſed by the *Saline Vertue*; which People not underſtanding, do often refuſe either to drink or uſe in Houſewifery, calling it dirty muddy Water; whereas the whiter any Waters look, the better they are for moſt uſes, eſpecially when *Land-floods* ſhall be the occaſion of it, as appears by the Inſtances of *Valleys* and *Meadows* thereby enricht, which I mention'd but now.

Of *Pump* or *Well-Water.*

Theſe likewiſe are capable of ſeveral degrees, better or worſe, according to the nature of the Earth from whence they ariſe; but they are generally of a cold hungry hard Nature, nothing ſo good as the former; and ſuch Springs as lie deepeſt in the Bowels of the Earth, are of a lean *Saturnine* Quality, in compariſon of that Water which runs near the ſurface, being deprived of that ſaline nature which irritates Vegetation; for moſt Earths, after you come two or three yards deep, are of a hard cold hungry Quality, and if a quantity of ſuch Earth be expos'd to the open Elements and laid two or three foot thick, there will hardly any ſort of Vegetable grow on it, until the Sun and Cœleſtial Influences have endu'd it with a *Salnitral* Vertue; and as the Earth is, ſo is the Water, *viz.* of the ſame nature, *Cold* and *Hungry.*

2. Such Waters want the Cœleſtial Influences and Air, nor have the benefit of Motion, or but in a very ſmall degree; hence they are more unwholſom than the others before treated of, and generally bind the Body, and are ſubject to obſtruct Nature, neither will they perform the like good Offices in *Houſe-wifery.*

Of *Ponds* or *Standing-Waters.*

Such ſtanding-Waters as are in a kind of ſpringy Grounds are the beſt, but ſtill much inferior to running-Waters, becauſe they have not the benefit of Motion, nor the like advantage of paſſing through various Soils. Such Pools or Waters as are chiefly maintain'd by Rain or Land-floods are better or worſe, according as the ſeaſon is wet or dry; for in dry ſeaſons they not only become thick and ſlimy, but awaken a groſs fulſome *Saturnine Quality* in the muddy Earth, that ſuffocates the pure thin ſpirituous parts; ſo that ſuch Waters become of a ſtrong groſs Earthy taſte and Smell

which

which is altogether contrary to the Nature of Water, and ſuch Waters are not wholeſome for Men nor Beaſts. Some *Husband-men* do ſuppoſe theſe Waters to be very good for Cattel to drink, having no other reaſon but that they will rather drink them than others; which is no reaſon at all; for this came through Cuſtom and Uſe, which makes any ſort of Water familiar to nature; and thoſe Cattle that are us'd to drink *Pond-Water*, will refuſe better Water for that, for two Reaſons; 1*ſt*. Becauſe their Stomachs and Pallates are adulterated, and made familiar to it, ſo that they cannot diſtinguiſh the evil taſte from the good; 2*dly*. Becauſe ſuch *Pond-Waters* are of an hotter warmer Nature than others, and Cattle us'd to them will for that very cauſe refuſe others, juſt as men that accuſtom themſelves to warm Beer cannot drink cold without ſome trouble to the Mouth and Teeth, though cold Beer and Ale is warmer in operation, and will more cheer the Stomach, and make the Spirits more brisk than the hot, becauſe no fermented Liquours, whether they be *Beer*, *Ale*, *Syder* or *Wine*, will admit of the heat of fires, without violence to the pure ſpirituous parts; they are ſo volatile, that they will preſently evaporate; therefore warm Beer or Ale will ſooner become flat than that which has not been warm'd; for when the ſpirituous parts are evaporated or ſuffocated, the ſweet brisk Balſamic Vertue dyes.

But this hot ſulpherous Quality in *Pond-Water*, which through cuſtom moſt Cattle like, is of an evil nature and operation, becauſe the ſpirituous vapours of the Air cannot ſo eaſily penetrate through its groſs thickneſs, whence it dulls the edge of the Appetite and Stomach, breeds groſs thick Blood, often is the occaſion of many Diſeaſes, and very injurious to the Milk of Cows. Beſides, do not Pools and ſtanding-Waters generate various ſorts of Vermin and Inſects, which is caus'd through the Contraction of groſs thick fulſom Matter for want of Motion, all which running Waters are not ſubject to.

But although Water be Natures common drink for Man as well as Beaſts, yet ſince now a-days Men generally betake

take themſelves to other Liquors, we ſhall briefly treat of them likewiſe

Of *Ale*, and its Nature and Operation, as alſo of *Beer*.

Ale hath the firſt place of all Drinks made with Malt, and is of the greateſt Antiquity: That Ale is beſt that is made after this manner:

1*ſt*. That the Liquor or Water that you put to your Malt be made boiling-hot, but not boyl, and then put it into your Maſh-Tub or Veſſel, and let it ſtand a little while before you put your Malt to it, which will ſomewhat moderate the fierce heat of the Water, thereby rendering it more capable to receive the Vertues and ſweet Quality of the Malt, which violent hot Water will not do ſo well; for it doth not only hurt the *pure Spirituous Parts* of the Malt, but will fix or harden the Malt, ſo that the Sweetneſs and good Vertues will not ſo eaſily give it ſelf forth into the Water; alſo, if you put the Malt into the Water very hot, then it will *Tinge*, or cauſe the Wort to become of a red Martial Colour; but on the contrary, the cooler the Water is when you put in the Malt, the Paler or more Venerial will the Colour of your Wort be, which is the beſt Colour of the two; for all Ale that does look Clear and White is to be perferr'd before that which hath a high Martial Red Colour: And in ſome parts of *England* there is ſuch Ale made, which is much liked; but this commendable White Colour depends alſo upon the well making of the Malt, *viz.* in the Fewel and degrees of the Fire they dry or fix it with; for if the Heat be too ſtrong or fierce, or if the egreſs or regreſs of the Air be hinder'd, or any other Accident happen of the like nature, then ſuch Malt will make Ale and Beer to look of a Reddiſh Martial Colour, which is not to be commended, though ſome ignorantly cry it up: For the predominant Quality in all ſorts of Corn ſtands in the White, and all the *pure Water* and *ſweet Body* of it proceeds from

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the predominant Quality of *Venus*; therefore the more gentle, mild and natural the Preparation is from the beginning to the end, the more wholſom and Balſamick will the Ale be: If the Malt be dryed with too hot or fierce a Fire, whence the Colour happens to the Ale, it ſhews Violence is done to the eſſential Spirits, which alſo happens in Brewing when the Malt is put to the Water too hot, or by overmuch boyling of the Wort, which is not commendable in Ale; for good Ale may be made with little or no boyling; and indeed there is not much reaſon for the much boyling of any ſort of Drink made of Malt, except you deſign to keep it a great while: For the boyling of Ale doth cauſe a too great Evaporation of the *Volatile Spirit* and *Balſamick Vertues*, which will not endure the harſh Fire; for this cauſe ſtrong Wort will waſt and evaporate as much in quantity in one Hour, as Small ſhall in three, and more. Beſides, boyling theſe Liquors deſtroys their mild gentle cleanſing Qualities, and fixes them, making them hotter and fiercer in Operation; for the more you evaporate or deſtroy the *ſweet Body* of any thing, the ſtronger and fiercer the Original Qualities become, and appear more external; but ſo long as the *pure Volatile Spirit* and *ſweet Balſamick Body* predominates, the ſtrong fiery Original Spirit of *Saturn* and *Mars* lies as it were hid; and ſeeing all the friendly and wholſom Vertues of Ale reſide in the *ſweet Body*, you ought not to deſtroy that by over much boyling.

Nay, I will add, that the beſt and moſt wholſom Ale may be made, and not boyl'd at all, as ſome in this Nation do, which does but waſt it in Quantity, and make it worſe in Quality, ſo that it becomes hotter in Operation, and a friend to the generation of the Stone. Every one knows, or may know by experience that Beer heats the Body more than Ale; the reaſon is, the *Balſamick Vertues* in Beer are in part deſtroy'd by boyling, ſo that it becomes more like a *Spirit*, and therefore it will keep longer; and becauſe of its laſting, moſt People imagin it the beſt, which is a great miſtake; for they might as well ſay, that

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the beſt Sack drawn off by Diſtillation into a Spirit, is better to drink than the Sack was; whereas I think the contrary is known to every body of common ſenſe. The nearer you bring any thing to its Original, by deſtroying the *balſamick Vertues* and *milde Qualities* or *vegetative Vertue*, the longer that thing will keep ſound; this is manifeſt in all Spirits drawn from any *Wines* or other balſamick Liquors; for this reaſon, Beer that is boyl'd moſt, will longeſt keep from turning ſour or flat; but ſtill, this is no Argument that is therefore the beſt and wholſomeſt; for the predominant Quality in all ſtrong Beer, eſpecially if it be kept to be ſtale, is of a fierce harſh *Martial* and *Saturnine* Heat, of a hard greedy Nature, which infects the blood with fretting eating Humours, very prejudicial to Health; alſo, it generates the Stone, not ſo much from the Hops (which many accuſe as the chief cauſe) but for that the pure ſweet body is in ſo great a meaſure deſtroy'd in the boyling and to ſuch an height that it might keep; not but that the Hops do help to heat the body, and cauſe the Stone and other Diſeaſes, but not purely and meerly as they are Hops; but this comes to paſs from the Preparation. For Hops in their own Nature have no ſuch operation to cauſe the Stone, but altogether the contrary; for Hops are of an opening cleanſing Nature, and they powerfully purge by Urine, and make excellent Medicines against the Stone and Dropſical Diſeaſes; but all their natural medicinal Vertues are deſtroyed in their being boyl'd in the Beer, and then there remains in them chiefly the *Martial* harſh fiery Property, which helps to preſerve the Beer from growing flat or eager, but it augments its heat, and makes it of a harſher operation: And as the boyling of Ale deſtroys the ſweet cleanſing purging Quality, and cauſes it to evaporate; juſt ſo it does by Hops, and ſo much the more, becauſe in them the volatile Spirit ſtands as it were external; for the Sun and Elements have exhal'd the groſs Phlegmy ſubſtance, and thereby ſets the ſpirituous at liberty, only being cloſe ſtow'd into bags, preſerves them from evaporating whilſt the

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they continue; but as ſoon as they come into the fierce boyling Liquor or Wort, theſe eſſential Vertues and good Qualities are deſtroy'd and flee away; but ſtill there remains the original ſtrong bitter Quality, which cannot be deſtroy'd by boyling, except they be anihilated, for it is the Root of its Life. Now this bitter Quality in Hops is of a harſh aſtringent Nature and very hot, as the original Spirit in all things is. For this cauſe all Beer that is boyl'd much, and hath ſtore of Hops in it, will keep a long time; but then it heats the body and cauſes the Stone, if it find matter to work upon, and ſeveral other Infirmities; ſo that 'tis no ways to be accounted ſo good as Ale.

For Ale is a very excellent ſort of Drink, if well order'd; and as the predominant Quality in Beer is *Martial* and *Saturnine*, Hot and Fierce, ſo on the contrary, that in Ale is *Solar* and *Venerial*, *viz.* Sweet and Balſamick, indu'd with a mild ſoft friendly Nature and gentle operation; it ſweetens the blood, opens the body and purges by Urine. Hops are very wholſome to be put into Ale in a ſmall Quantity, but they ought not to be boyl'd; but thus you may do it, fill your Copper or Veſſel you uſe for that purpoſe with your Wort, make it boyling hot, then take what Quantity of Hops you pleaſe, and infuſe them about half an hour, and then ſtrain them out, not letting it boyl at all, and then for certain you have all the Vertues of the Hops that are proper for the Body; for the Wort will extract and receive the pure *ſpiritous Parts* and *balſamick Vertues* of the Hops, in as little or leſs time than the hot Liquor did the ſweet Quality of the Malt, in the Maſh-Tub: There is the very ſame cauſe and reaſon for the one as for the other.

Likewiſe, the Ale ought to be throughly wrought or fermented, that thereby it may be cleanſed from its *Yeaſty* ſubſtance, which moſt Ale in *London* is clogg'd with, which makes it grow ſour in a few days; and beſides, before 'tis ſour it fouls the Body, and ſends dull dark Fumes into the Head, palls and flattens the edge of Appetite,

Appetite, and diſorders the Stomach. But none of t
Inconveniences happen when Ale is well brew'd, and
wrought as it ſhould do, wherein ſpecial care is to be
ken, that it be not ſet to working whilſt the Wort is
hot, for that cauſes too violent a motion, which we
ens the original Heat, ſuffocates and wounds the p
Spirit, which ſome call *fretting*; and this does in ſo
degree deſtroy the *balſamick* or *ſweet Body*; and whene
it happens, or that your Drink works too much or t
furiouſly, be it *Ale* or *Beer*, it will not keep, but t
ſour or eager ſooner than the other that is put to wo
in ſuch a degree of heat as it will but juſt move or fe
ment gently and mildly; for if your Wort be put a wor
ing before the fiery heat or ſulphurous Vapours be exti
guiſh'd, which are of a contrary Nature to the genuine n
tural Heat of the Wort, as containing the fierce Spir
of the Fire, then preſently the balſamick body is wounde
and turns ſour ſooner or later, according to the degree
the motion; for this fierce motion or working waſtes t
pure *ſpirituous Balſam*, and awakens the original of *Satu*
and *Mars*, *viz.* an aſtringent Eagerneſs, or ſour h
Quality, that would not have been manifeſted, if this
regular Motion had not excited it.

On the other ſide, the *Wort* ought not to be *coid*,
then the ſpirituous Quality becomes (as it were) flat,
the Heat that proceeds from Fire, and remains in ſu
Liquor, is a great Quickener and Awakner of all the P
perties, and of good uſe in this reſpect, provided it
not too fierce. And further note, That all *ſtale hard Be*
whether ſtrong or ſmall, is more or leſs injurious to m
mens Health, eſpecially thoſe whoſe Natures are ſubj
to breed the *Stone* and *Gravel*,

Of Small Beer.

There are generally great Errors committed in brew
Small-Beer, *viz.* moſt *Houſe-Wives* and ſome *Brewers*
their firſt Liquor ſtand too long in the Maſh Tub w

the Malt, that is to say, an hour and a half or two hours, which ſtirs up and awakens a fulſom ſour and keen Quality, which would be prevented, if it ſtood but one hour; And this is not only injurious to the *Ale*, or beſt drink, but hurts and ſpoils the *Small-Beer* that comes afterwards; for if once the original groſs keen Qualities be awaken'd, there is no Charm to lay them again, no Remedy, or Art can help, but all ſuch *Small Beer* will prove not only ungreateful to the Palate and Stomach, but breeds bad Blood, cauſing ſharp ſalt Humors, which help to increaſe that general Diſeaſe call'd *The Scurvy*. And except *Beer* and *Ale* be every way well prepared, *Water* is a far better Drink, and more wholſom; for all *Small Beer* made after the vertue of the Malt is waſhed out, is of a weak fainty ſour Quality, and very injurious; for the firſt and ſecond Liquors having drained and carried away all the ſweet friendly vertues, what remain is a meer loathing to Nature, only many are uſed to ſuch Drinks, ſo that they cannot well diſtinguiſh the evil Natures and Taſtes thereof.

To mend the defect of this groſs fulſom ſmall Wort, many will boyl it a long time with thoſe Dregs of *Hops* that have been once or twice boyl'd before in the *Ale* or *ſtrong Beer*, whereby there is not the leaſt wholſom vertue left in them but only the ſtrong groſs aſtringent bitter Quality; ſo that in ſuch *Small Beer* (as if People ſtudied to do their Bodies a miſchief) there is a concurrence of evil Juices, which, if you ſet Cuſtom aſide, are an Abomination to Nature.

It is therefore to be noted, That thoſe that will boyl Hops in Beer or Ale, ought not to boyl them more than once, that is in one Furnace of liquor or wrort, but infuſing of Hops in boyling-hot Wort (but not actually boyling) half an hour, or an hour at moſt, is far the better way, except you brew Beer for a long Voyage at Sea. But as for thoſe that have no ſuch neceſſity, but may brew when they pleaſe, there is no reaſon (if Health, and true natural vertues of Drinks be conſulted) that Beer ſhould be kept purpoſely till it is ſtale, and then drunk; for ſince the Cuſtom of

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brewing Beer in *England*, which is not much more than two hundred years, and keep it till it be ſtale, Experience ſhews us, that many Diſeaſes have thereby been occaſion'd, which hardly had any being before. For no Drinks or Liquors that are prepar'd by fire can be made to keep a long time without hurt to the balſamick and ſweet Body. Therefore all ſtale hard Beer, be it ſtrong or ſmall, is neither ſo good to preſerve Nature, nor yet ſo pleaſant, (except cuſtom to a depraved Pallat render it ſo) as *mild Beer*, eſpecially as *mild Ale*, well brewed and wrought, that it become and is free from that yeaſty Quality (ſo loathſom, that even Nature ſpues it out, which the Ale in *London*, and many other places in *England* is ſubject to) I ſay, when *mild Ale* is thus well qualified, there is no Drink made of Malt ſo wholſom, pleaſant and proper to preſerve Health as that,

It is a great Cuſtom and general Faſhion now a-days, to *bottle Ale*; but the ſame was never invented by any true *Naturaliſt* that underſtood the in ſide of things. For tho' Ale be never ſo well wrought or fermented in the *Barrel*, yet the *Botling* of it puts it on a new motion and fermentation, which wounds the *pure Spirits* and *Balſamick Body*; therefore ſuch *Ale* out of *Bottles* will drink more cold and brisk, but not ſo ſweet and mild as the ſame *Ale* out of a Cask, that is of a proper Age: Beſides, the *Bottle* tinges or gives it a cold hard Quality, which is the nature of Glaſs and Stone, and being the Quantity is ſo ſmall, the cold *Saturnine* Nature of the *Bottle* has the greater Power to tincture the Liquor with its Quality. Furthermore, all ſuch *Bottle Drinks* are infected whith a yeaſty furious foaming matter, which no *Barrel-Ale* is guilty of. This is chiefly cauſed by the ſecond motion or fermentation; and this yeaſty ſubſtance being then excited, and finding no vent as it hath in *Barrels*, (which are always open at bungs when the Drink works) but here being confin'd, and without any evacuation, it grows mad and furious, ſo that preſently it awakens the internal keen harſh Properties of Nature, which keep it (as it were) in a continual motion and fermentation;

tation; and thoſe cold keen original Qualities do in ſome degree devour the ſweet *balſamick Body*, and cauſe it to become more cold, ſharp and hungry, than the ſame *Ale* in *Barrels*, and alſo indue it with a more flatuous Windy Nature; for which Reaſons *Bottle-Ale* or *Beer* is not ſo good nor wholſom as that drawn out of the *Barrel* or *Hogſhead*; and the chief thing that can be ſaid for *Bottle-Ale* or *Beer*, is, that it will keep longer than that in *Barrels*, which is caus'd by its being kept, as it were, in continual motion or fermentation.

Of *Tobacco.*

Tobacco is an Herb of *Mars* and *Saturn*; from the firſt it derives its hot tart Quality, and owes its ſtrong fulſom poyſonous Nature to the latter. It makes a moſt excellent Oyntment, and is much ſafer being applied outwardly, than inwardly taken. 'Tis one of Nature's Extreams, and there is no way known or Preparation found out that can deſtroy its poyſonous Qualities, or reconcile and make it friendly to mans Nature, but only the continual uſe and cuſtom of taking it; for this cauſe at the firſt taking, it diſagrees with all ſorts of Complexions with ſome more, and others leſs, according to the degree of Antipathy it bears to each mans peculiar Nature, having a nearer affinity to ſome than others.

It being extream hot in Operation, 'tis therefore good taken in Pipes, againſt all cold windy and Phlegmatick Humours, but the conſtant and common whiffing it, does not only deſtroy and render invalid all its Phyſical Vertues, but heats and drys up Nature, and powerfully conſumes the *Radical Moiſture*, cauſing moſt that uſe it to ſpit up the moiſt matter, which ought not to be drawn out of the Stomach by ſuch forcible Attractious; it being a general miſtake for People to think that the more thin phlegmy mattter they ſpit up, the better 'tis for them, when in truth 'tis altogether the contrary; for if the healthieſt and ſoundeſt of men take *To-*

bacco, it will cauſe as great Evacuations and ſpittings in them, as in the moſt unhealthy; for this cauſe the much taking of it dulls the Stomach, and takes away the edge of the Appetite; whatever matter is ſuperfluous in the Stomach, Nature will expel by vertue and power of the inward Heat, if Temperance be obſerv'd; but the conſtant taking of *Tobacco* is nothing elſe but the conſtant taking of Phyſick, though through Cuſtom and Uſe the ſame (as likewiſe the higheſt Poyſons) may be made familiar to Nature. For Man (as we have already told you) is a little World, and in him are contain'd all the Properties and Qualities of the great World, as well of *Poyſons* as of *Vertues*. The nature of Man hath Affinity more or leſs with all things, elſe Cuſtom could never cauſe ſuch poyſonous things to become agreeable; yet ought not any to imagin the common uſe of ſuch extreams to be more proper or profitable unto their Health, becauſe by violence to Nature at firſt, and continual practice afterwards, they can better endure them, and they ſeem more agreeable than they did at firſt.

I doubt not but ſome may find benefit by taking *Tobacco* in Pipes, but then there muſt not be a conſtant taking of it; for then the *Phyſical Vertue* will not continue; for by habit and uſe ſuch things become like common Food in the Stomach. Moſt People that ſmoke *Tobacco*, in the beginning forc'd Nature, and made her bow to their Inclinations, not for any Diſtemper, but of a vain wanton Humour, becauſe of late 'tis grown the faſhion, and many Thouſands have ſtrain'd and hurt their Health, and brought many Inconveniences upon themſelves, meerly to follow this *bruitiſh Mode*. Some others there are, who firſt learnt to take it for ſome manifeſt Diſtemper, which have ſo far been excuſable (tho' yet not one of an hundred of this ſort have found it a Remedy;) for tho' *Tobacco* hath been of ſo univerſal an uſe, yet 'tis *no Univerſal Medicine*. Indeed it hath and is indu'd with its particular *Phyſical Vertues*, as all other Herbs are, and when 'tis properly apply'd, and meets with ſuch

Diſeaſes,

Diſeaſes, then it proves effectual, otherwiſe not: there is as much reaſon that any other *Phyſical Herb* ſhould be made univerſal as this, but few Men hearken to Reaſon; for moſt (like *Brutes*) are carry'd away by Cuſtom, and look on the Multitude, and make their uncircumcis'd ways their Rules, childiſhly ſaying, *Sure if there were not many excellent Vertues and Benefits to be found in the uſe of ſuch things, as the common taking of Tobacco,* (*viz.* five, ſix, ten or twenty Pipes a day, and as much ſtrong Drink in one day, as might well ſuſtain five or ſix Men a Week) *ſuch abundance of Wiſe and Learned Men would never practiſe the ſame; for* (ſay they) *we ſee our* Phyſitians *and* Apothecaries, *and the beſt of our* Gentry, *ſuch as have been bred in the Univerſities and Inns of Court.* [But it had been much better they had been of that moſt excellent Imployment *Jacob*'s Sons were of tho' now deſpis'd.] *Nay, ſome of our* Reverend Divines *themſelves will ſmoke as intemperately as any of the Vulgar.* But all this is ſtill but a Fool's Argument, to do a thing becauſe he ſees others to do it, tho' Reaſon and Experience tells him, 'tis prejudicial.

It is not above 60 or 70 years ago, ſince that only *Gentlemen*, and but a few of thoſe took *Tobacco*, and then ſo moderately, that one Pipe would ſerve four or five, for they handed it from one to another (and it ſeems were then ſo honeſt, as not to fear infecting one another with any *French Contagion*) but now every Plow-man has his Pipe to himſelf. In former days *Canary* was chiefly ſold by the Apothecaries, and perhaps then when Adulteration was not ſo much in faſhion, might be the beſt Cordial in their Shop. The name and uſe of *Brandy* was not known till of late; but now the exceſs of all theſe things is become almoſt general amongſt all ſorts of People, even amongſt thoſe that count themſelves moſt ſober and Religious, and who ſhould ſet Examples of Temperance to others, it not being eſteem'd any ſin to ſwoke 2, 3 or 4 Pipes of *Tobacco* at a ſitting, and Carrouze *ſtrong Drink, Brandy, Wine*, and the like, in perfect Health, and when need or nature doth not require ſuch things; and yet think all's well, if they can but follow their outward

Occaſions, and keep themſelves from being Drunk, they never regard it, tho' one of them do deſtroy of Gods good Creatures as much in one day, both in Value, Quantity and Quality as would ſuffice five or ſix. Still, I ſay, all this is not recon'd any ſin amongſt many thouſands of thoſe counted ſober People; the common cuſtom and frequent uſe of theſe Intemperances hides the Evil of them, which few conſider, or if they do, yet they are aſham'd to follow the pure dictates of Wiſdom, for fear of diſpleaſing or being hooted at by the frantick Rabble, who *gaze*, *laugh* and *rail* at all that will not run with them to the ſame Exceſs of Riot. There is ſcarce any thing in the World that has ſo much deprav'd and depriv'd man of his underſtanding, and led him aſide from the ſimple innocent ways of God and Nature, ſince his original fall, as *Cuſtom* and the *Example of the Crowd.* As in the government and ordering of Families, if the good man of the Houſe ſay to his Wife, *It will be beſt for us to order the Affairs of our Houſe ſo and ſo*——*Yes* (preſently ſhe anſwers) *it is true; but then what will People ſay of us? How ſtrangely will they talk? And what a baſe Report we ſhall give occaſion to be raiſed of us? If we do only thoſe things that are proper and neceſſary to preſerve the Health of our Bodies and Minds, How many ſtingy ſneaking Names will they call us, &c?* And by this *learned Lecture* the ſilly man is over-perſwaded to continue on his old rode of *Exceſs* and *Superfluity*, to the Diſpleaſure of God, Injury of Nature, Prejudice of his Families Health, bad Example to his Children, and imparing of his Eſtate; and all this meerly to avoid the *Chat* and *cenſorious Tattle* of a few *Goſſips*, the wagging of whoſe tongues is no more to be valu'd by any Wiſe Man, than the *Chattering of Magpies*, or the *buz of Flies* in Autumn.

Nothing is more manifeſt than that there is not one of many Thouſands that is guided by his own Mind, Wiſdom or Reaſon, but the common Cuſtom carries the day; few ever ſtand to diſpute whether it be good or bad, *Is it a Cuſtom, the Faſhion, all the Mode?* If it be, there is no ſcruple to be made. The unlawful uſe of *Tobacco*, *Brandy*, *Wine*,

Wine, &c. and the Intemperance therein, is cloaked over by the wicked Cuſtom of the Multitude. Would not any indifferent body hold it a ſin and a high ſhame for a Man or a Woman to ſit ſotting and ſmoaking ten or twenty Pipes of *Tobacco* in a day, making the whole Houſe ſtink an hundred fold worſe than the *Saturnin:* Smoke of Chimnies, and ſpitting and ſpawling as though he had taken a fluxing Potion, and continually ſpitting it up again, as if his Chaps had found the perpetual Motion; Would not, I ſay, all this ſeem moſt Abominable, and be counted a very great Evil and Intemperance, if it were not a Cuſtom? The very ſame is to be underſtood in many other things. Which evil Cuſtoms and Habits all ſober well-minded People ought to refrain and caſt from them, and look upon them no otherwiſe than as Inventions and Snares laid by evil Angels to inthrall and inſnare mankind, that he may keep them in Darkneſs, and that by ſuch their following thoſe evil Cuſtoms, they may be always rendr'd uncapable of underſtanding God or his own Nature.

How much precious time do Men ſpend in ſmoaking *Tobacco*, doſing and ſtupifying their Senſes? And how many through ſuch neglect of time, and the Expences, which this ſmoaking generally draws with it, have half ſtarv'd their poor Families, and involved themſelves in many Miſchiefs and Inconveniences? But to proceed to particulars.

Tobacco does generally diſagree moſt with the *Cholerick* and *Sanguine* Complexion'd People, being an utter Enemy to their Nature; the taking of it in Pipes doth over-heat their Bodies, the Fumes and Smoke thereof do too violently penetrate and awaken the *Center*, which alwayes ſets Nature into an unequal motion; for the ſulpherous Fumes penetrate too furiouſly, which does powerfully ſtir up and awaken the Element of Water, the attractive and poyſonous hot Qualities of *Saturn* and *Mars* being ſo ſtrong in *Tobacco*, that rarely any can take it without much Spitting, which is Injurious to moſt ſorts of People, except ſome cold *Melancholy* or groſs *Phlegmatick*

matick Complexions, who through cold windy Diſtempers, and watry groſs Humours, want Evacuations; to ſuch it oft-times proves profitable, if not taken too frequently, but as it were in a Phyſical way. But for others, that are in perfect Health, and eſpecially for the *Sanguine*, or *Cholerick* Complexions, it very rarely (if ever) proves beneficial; for it dries up and exhales that moſt *pleaſant moiſt Liquor*, and forcibly draws it from all parts of the Body, and caſts it forth by its poyſonous Fumes; and ſo the Body being depriv'd of what ſhould keep it in Temperature, and cool all the inward parts and Veſſels, and ſharpen the Appetite, becomes all over hot and dry, the Appetite dull, the Stomach out of tune, and great drought or deſire to drink follows; and hence it is that the *Pot* and the *Pipe* are inſeparable Companions, and ſtill the *ſtrongeſt Drinks* are deſir'd by all Smoakers, for *Small* will not make Nature reſtitution for her loſſes; for every extream begets its Likeneſs, and after too great Evacuations there muſt be Supplies.

I dare from Reaſon and the Teſtimony of Experience affirm, that 'tis abſurd, and againſt Nature, for either young People, or any others that are in perfect Health, to practiſe the common Smoaking of *Tobacco*, it being an Herb endu'd with extteam Qualities; and all ſuch things ought to be cautiouſly taken into the Body. I would have every one conſider the poſſibility of Nature in all ſuch unequal things, eſpecially thoſe whoſe predominant Quality ſtands in the high Poyſons, and to obſerve the Nature and Operation of each thing, and then they will certainly find the truth of what is mention'd before.

Let us take an Example in *ſtrong Drinks* and *Wine*: The predominant Quality there is a certain Spiritual Heat, and as ſoon as a Man hath drunk them, he preſently feels his Internal Heat or Spirits to be rais'd, or awakened above and beyond its proper degree, if any quantity be drunk, during the time of its operation, but afterward it leaves Nature with fewer Spirits than it found in her; for all Meats and Drinks, and whatſoever elſe goes into the Body, that is unequal in its parts, do

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too violently awaken or kindle the *Central Heats*, and raiſe them from their ſeveral *Centers*, and brings Nature into an unequal Operation, conſumes the *Radical Moiſture*, and as it were burns up the *ſweet Oyl*, and evaporates the *pure Spirits*; for this cauſe, after the operation of ſuch unequal things, moſt People are poſſeſt with an heavy Dulneſs and Indiſpoſition, Fumes and Vapours beſieging the Crown, the Senſes ſtupify'd or diſorder'd, the Stomach and Appetite furr'd and dull'd. By which effects all Men may be ſenſible that Nature does perfectly hate all Extreams and Inequality: But on the contrary, if Meats or Drinks be of a ſimple or middle Nature, and there be in them no manifeſt Quality predominant, then they gently inſinuate their Vertues into all parts of the Body, adminiſtring both dry and moiſt Nouriſhment, and with ſilence and concord ſupport the Body in Health.

The Vertue of *Tobacco* taken in Pipes, is extracted from the Smoke thereof; now Smoke is unuſual to Nature, and a fulſom Steem or Vapour full of dark *Sulpherous Saturnal* Excrements, which the Fire and Light caſts forth as an abomination, being void of all real Vertue; it contains a groſs Humidity, and a fierce keen Quality, very pernicious to the pure Spirits: For Smoke proceeds from the poyſonous Juices and Liquor, which the Fire and Air ſeparates and caſts forth, it being a thing that all People endeavour to avoid; and how inimical it is to Nature, is further manifeſted by that black ſutty Subſtance which it leaves behind it, and by its deſtroying Vegetation; for it contains two Poyſonous Qualities, a ſtrong Bitter one from *Mars*, and a fulſom Aſtringent one from *Saturn*; its black Colour ſhews that its predominant Quality is from the venomous Center of *Saturn*, and hence when *Tobacco* is burn'd, it ſends forth a ſtrong fulſom ſcent or ſmell, offenſive to moſt that are not us'd to it; nay, do not the very Breaths of thoſe that take *Tobacco* perfectly ſtink? And does not the ſmoking of it ſo defile the common Air, that a Man may know where one hath been that takes *Tobacco*, they leave ſuch a fe-

tid Vapour behind them? Do not all or moſt of ou *Engliſh* Herbs, when burn'd, ſend forth a far better Scen or Fume than *Tobacco* does? And I am ſure many of 'e would not only be leſs offenſive, but produce better ef fects, as to the Cure of Diſeaſes.

When any Herb, Wood, or other thing is ſet on Fire you may preſently perceive by the ſcent what Qualit was therein predominant, for the Fire powerfully awa kens all the hidden Qualities, which could not be per ceiv'd whilſt the thing remain'd intire. If the chief qua lity of the Herb, or thing burnt, ſtand in the friendl Nature, then it ſends forth, and is manifeſted by two Qualities, *viz.* a moſt pleaſant ſweet Smell or Vapour chearing and delightful to the Senſes, and alſo it send forth a burthenſom Fume or Vapour, which incorporate it ſelf with the Air, and flies away in a Smoke or Steem which is from the poyſonous Root, the Original of eve ry Life: But on the contrary, if you burn any Herb o other thing, the predominant Quality whereof ſtands in the *Martial* or *Saturnine* Poyſons, then all ſuch things ſend forth alſo two Qualities, *viz.* a very unpleaſant Scent or Fume, offenſive and burthenſom to Nature, dulling the pure Spirits, and as it were ſuffocating the pleaſant Vapours of the Air; and alſo it ſends forth a groſs humid poyſonous matter, that incorporates it ſelf with the thick eſt part of the Air, and evaporates in a *Saturnine* Smoke for if there lie hid any Vertue or Vice in any thing, Fire will unlock all the Gates and diſcover it; and if there be any *Aromatick* or *Balſamick Vertue* in the *Herbs* or *Vege tables* ſo burnt, it will appear, by ſending forth odorife rous and pleaſant Smells: As on the contrary, ill Smells are an evident Teſtimony of *Saturnine* and *Martial Poy ſons* being predominant, which is the very *nature* of *To bacco*, and therefore not to be ſo wantonly us'd as com monly it is.

Laſtly, I would not have People imagin that there is the more Vertue in *Tobacco*, becauſe the Fumes and Smok of it will *open* the Body, and *looſen the Belly*, for it is th nature of all Smoke to open, and being of a fierce ke

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penetrating quality that ariſes from the Original Poyſons in Nature, whence it has alſo a ſharp fierce humid quality that is exceeding offenſive to the Eyes, like the Fumes that Onions ſend forth when cut. And we muſt likewiſe note, that when *Tobacco* was firſt brought into *England*, it was ten-fold more offenſive to the Takers thereof than it is now, becauſe their Fore-Fathers were not acquainted with the uſe of it, ſo that they could not entail any deſire of it on their Poſterity: For the Children that are begot by Perſons, that have accuſtom'd themſelves to the common uſe of theſe unnatural things, contract a kind of unſenſible Affinity with ſuch things, as proceeding from the like matter and Eſſences, ſo that thereby there are Foundations laid for Inclinations towards the uſe of them: The ſame is to be underſtood in other things, as thoſe whoſe Parents live much on *Fleſh* or *Fiſh*, do lay ſuch Foundations for an Inclination thereunto in the very Radix of their Children, that it would prove a very *difficult* thing for them to refrain there-from.

So that every ſucceeding Age doth more eaſily and familiarly, and with the leſs difficulty receive theſe evil Cuſtoms and Habits, till in time they become almoſt *Natural*, and thence humane Nature in general becomes weaker and decay'd, and Diſeaſes come into the World with Children, as part of their Eſſence, and *Scurveys* and other Diſeaſes grow almoſt Univerſal, and all this for want of Temperance and Diſcretion in their Progenitors: A ſad *Inheritance* to leave our Off-ſpring, when we bequeath them our *Follies*, and intail upon them *Miſeries* that are but the juſt Puniſhments and natural Conſequences of them!

Of *Clothing*, *Bedding*, &c.

As Moderation, and a frugal Reſtraint, free from Superfluity or Delicacy in *Clothes*, *Bedding*, &c. does much conduce to the Health of the Body, as well as of the Mind (which is obſerv'd but by a few) ſo all *over-warm Cloathing*, *ſoft Feather-Beds*, and *cloſe Houſes*, render Nature ſo nicely tender, that upon every ſmall Accident, the Body is ſubject to various Injuries. *Firſt*, ſuch uſage makes all the external

external parts ſo obnoxious, that every little *Cold* penetrates and ſeizes the Body, which being by theſe means obſtructed, there ſollows *Coughs*, *Wheeſings*, *Shortneſs of Breath*, and innumerable other Inconveniencies.

2*dly*, It opens the Pores, by which there is an evaporation of the heat and ſpirits, cauſing a hot faintneſs to attend the whole Body; it hurts alſo the *digeſtive Faculty* of the Stomach, dulls the edge and ſharpneſs of the Appetite, cauſes Sweating and a general wearineſs in the whole Body, and diſables it to perform all its Labours and Exerciſes. The cauſe of ſo great Inconveniences proceeds from *warm Clothes*, &c. which hinder the moſt friendly Element the Air from penetrating the body, whereby the Spirits become weak and fainty: For as nothing hurts the Body more than hot ſulpherous Airs, ſo there can be nothing that does more cheer and refreſh the Spirits than cold pleaſant Airs, which is known by every mans Experience.

3*dly*, *Warm* and *cloſe Houſes*, &c. are attended with theſe evil Effects; the Air which is the Life of the Spirit, is hindr'd from having its free egreſs and regreſs, by the cloſe drawing of the *Window-Shutters*, *Hangings* and *Curtains*, which ſuffocates the pure volatile ſpirit of the Air, benums and ſtupifies the Senſes, and cauſes an Indiſpoſition from external heat to poſſeſs the whole Body; beſides it is pernicious to the vital Spirits, dulls the Appetite, weakens the Stomach, and depraves the ſenſes of Taſting, and the digeſtive Faculty.

4*thly*, *Soft* and *Warm Beds* with *Curtains* drawn before the *Windows* and about the *Beds*, produce theſe following bad Conſequences, both to the *body* and *mind*; the Air being, as it were, pen'd up, becomes hot and ſulpherous, becauſe the pure thin vapours and ſpirits thereof are ſuffocated, and ſo conſequently muſt needs be very injurious to them that lie thus in their Beds: Moreover, the Air cannot penetrate the Body; and ſo being deſtitute of Motion, the Stomach and natural Heat is depriv'd of its free operation; and this is the Reaſon that *Suppers* are not ſo well digeſted, but oft-times become Noxious, cauſing an unnatural kind

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of Sleep, creating an Aptitude in the external parts to glow with a burning and unnatural kind of Heat: this ill cuſtom is too frequently us'd by thoſe who are ſick, but eſpecially thoſe that lie in *Child-bed*, to whom often the conſequence is more dangerous: The Chambers of moſt ſick People are kept ſo very cloſe, that it will diſorder a Healthy Perſon to continue there three or four hours; and if ſo, what detriment then do you think muſt of neceſſity attend the ſick, by reaſon of ſuch hot ſulpherous Airs? And indeed, conſidering how low and weak their Spirits are, nothing can be more hurtful to them than this is, under theſe Circumſtances. For theſe pure thin vapours and ſpirits being deſtroy'd by thoſe ſulpherous ones, the poyſonous and deadly Vapours are ſtirr'd up, which have a powerful influence upon the Body, by way of *ſimile*, and wound the pure Spirits in the Body, cauſing an unnatural Heat in all the external parts, with a fainty kind of weakneſs. This becomes as offenſive as the Heat and Air which proceeds from *Charcoal*, and is of the ſame nature and operation; for in the making of *Charcoal*, the pure Spirits in the wood, which is its true Life, or that ſweet Water or Oyl, whence the Light hath its bright ſhinning Quality, is ſuffocated, and in a manner deſtroy'd; for the Spirits are the Life of the Oyl, and the Oyl is the houſe and pleaſant habitation of the Spirits; and in all Preparations where the one is deſtroy'd, the other dieth, as in this of making of *Wood* into *Charcoal*, where both the pleaſant Qualities are deſtroy'd, the free Influences of the Air being hinder'd, the Spirits and Oyl, which are of a friendly nature and operation, become thereby ſuffocated. The fire that *Wood* ſends forth has a bright ſhining Light, its heat is friendly and refreſhing; but *Charcoal*, tho' it has the ſame Foundation, and is *Wood* in the original, yet theſe two friendly Qualities being deſtroy'd and ſuffocated in the making thereof, it comes to be of another nature and operation, as if it had not been *Wood*. For theſe Reaſons *Charcoal* will not flame nor give a bright light, but its flames are of a ſulpherous Colour; for having loſt its Moderator or friendly Life, the original Poyſons take place, and its Fire becomes much ſtronger than

than that of *Wood*, and the heat and fumes thereof bu
denſom to the pure Spirits of thoſe that are near ſu
Fires; the dark wrathful Vapours do awaken their *ſim*
in the Body. If this were rightly underſtood by a delica
ſort of People in the World, I am perſwaded they wou
not fear every ſmall *blaſt of wind*, neither would they de
prive themſelves of the moſt pleaſant and benign Influen
ces of the Air, which keeps the eſſential Spirits living i
every Creature, and is indeed the excellent ſupport of th
whole nature of all *Beings*, giving to them Life and Vigou
And therefore you *dainty Dames* that are ſo nice, that yo
will not endure this pleaſant Element to blow upon yo
unleſs it be in a hot and ſulpherous day, in which it ha
not half that power and vertue that it has in cooler We
ther; you, I ſay, who are ſo Curious, do but conſider
little ſeriouſly what is ſaid, and your own experience ma
convince you, that there is nothing better than pure an
clear Airs to cheer and comfort Nature, and to make th
Spirits brisk and lively: Are there any more healthy
than thoſe whoſe Imployments and Exerciſes are in th
open Air? Are there any who can endure Labour wit
leſs Prejudice? Are there any who are generally mor
Robuſt? Any that have better and ſharper Appetites
than they? Likewiſe, thoſe that uſe the Country-Ai
much, enjoy, in a great meaſure, the above-mention'd
advantages; It will be very convenient then to uſe a *Me*
dium in reference to *Clothes*, *Houſes* and *Beds*; and of the
two, *Coolneſs* is much ſafer (from ones Birth to the Grave)
than *Heat*, both inwardly and outwardly. Pleaſant an
gentle Airs ſhut the Pores, that the *Radical Moiſture* an
Spirits cannot evaporate; they ſtrengthen Nature, giv
an edge to the Appetite; the thinner and meaner a
Man's *Clothes* are, the ſtronger and briſker he is, an
his natural Heat and digeſtive faculty is alſo the ſtron
ger; beſides, *thin Clothing* (except in cold Weather)
makes People fitter for Labour, and leſs burdenſom, pre
ſerves the natural heat, and keeps it more Central. There
fore it is that all Creatures that are born and bred in co
Climates, are ſtronger and better able to endure Hardſh
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and toilſom Labour than thoſe that live in hot Climates, and are greater Eaters and Drinkers of *Strong Food* and *Drinks*; for this cauſe moſt People in cold Countries are inclin'd to the Intemperances of *Gluttony* and *Drunkenneſs* more than in hot, ſo great is the power and operation of open cold Air; it does wonderfully ſtrengthen Nature, and nothing can be a greater injury to Health. than for People to accuſtom themſelves to *Tenderneſs*; the more they do wear, the more they may, ſo that at laſt they may have need to carry their Beds on their backs; for by degrees it weakens the Body, and cauſes ſo great a tenderneſs, that they find it very troubleſom to have the freſh cool Air to blow upon them; the effects are not better which rich compounded *Meats* and *Drinks* produce in thoſe that are accuſtom'd to them, they weaken the Stomach, and by their heat contract the Veſſels of the Stomach, inſomuch that with a kind of nauſeating they both eat and drink, or rather they know not well what to eat and drink. This is further manifeſt in thoſe that uſe to drink *Brandy* and other *Spirits*; for they do ſo conſume the natural heat, that after eating they feel their Food lie heavy in their Stomachs, and ſometimes are apt to caſt the Food up again; thus it is in all ſorts of Intemperances, and by the continuance or abandoning of the uſe of ſuch unwholſome Liquors, you may change and alter Nature as you pleaſe, either for the better or worſe.

But if you will be ſo habituated and wedded to your unhealthful Cuſtoms, that you value not whether Nature be weak and impotent, tender and unhealthy, then you may mix your food with all the *Varieties* that the *Eaſt* and *Weſt-Indies* produce, you may make your drink as *ſtrong* & *cordial* as you liſt, you may make all your *Preparations à la mode de France*, you may *Boil* and *Roaſt all your food to pieces*, till there can be no more *nouriſhment*; then you may wrap your ſelves up in *Furs*, and wear a *brace of Night-Caps*, and *bury* your ſelves every night *over head & ears* in a *Down-Bed*, barricado'd with a *double Range of Curtains*, keep your *Houſe cloſe*, and be ſure that you ſkreen your ſelves up by a luſty *Coal Fire*, and fortifie your windows with thoſe *Shutters* that you

may

may ſee no light, nor feel any Air; and when it is nine or ten a Clock in the Morning, look that you have a good *rouſing Fire* in your Chambers, and *Breakfaſt ready*, and two or three hours after let a *plentiful Dinner* of varieties be made ready, with ſtrong and enflaming *Liquors*: This is the Trade that many Thouſands of this Nation uſe, as if they ſtudi'd to bring Diſeaſes upon themſelves, and to *dig their Graves* with their own Teeth; for in the midſt of all their Affluences, wherein they eſteem themſelves happy, they are yet moſt miſerable. But on the contrary, they who would have and preſerve their Strength, and a firm Health both of Body and Mind (which of all *Terreſtrial Pleaſures* is the greateſt) will obſerve theſe Rules:

Firſt, Let your Meats and Drinks be *ſimple*, not compounded of Variety, and of things diſagreeing in their Natures; do not exceed the bounds of that neceſſary Nouriſhment which Nature requires, leaſt the Natural Heat of the Stomach be thereby deſtroy'd; be ſure that Nature be maſter, not the Food; uſe moderate Exerciſe and Labour; for nothing does more ſtrengthen the Body and make the Spirits more brisk and lively than pains taking.

As to wearing of *Clothes*, uſe ſuch as are neither *too Warm* nor *too Thin*, of the two, the latter is the beſt; for it both hardens and ſtrengthens Nature, and has many other good effects before mention'd. It is alſo convenient that the Head and Breaſt be kept *cool*, for that ſtrengthens the Stomach, and all the Veſſels thereof; it helps Concoction, and does greatly prevent the generation of Phlegm and other Crudities, which are apt to obſtruct the Paſſages, from whence proceed *Coughs*, *Wheeſings*, *Shortneſs of Breath*, and other Diſtempers, which Diſeaſes do commonly invade thoſe who accuſtom themſelves to Delicacy and Niceneſs: So on the contrary, they who often go into the clear and ſerene Air, whoſe Imployments or Diverſions are for the moſt part in the Fields, have not only ſharper Appetites, but alſo are not ſo ſubject to the Diſtempers and Infirmities of the Breaſt, as the former are, tho' their Clothes are but poor, mean, often

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wet, and their breaſts bare; yet it is undeniable but that they are more healthy than the other, notwithſtanding the Intemperances they are guilty of in Meats, Drinks and Exerciſes; for their buſineſs chiefly conſiſting of Exerciſe, and lying much in motion, and having the free Influences of the Air, a little Intemperance does not much hurt their Spirits: But ſuch Diſorders are not ſo eaſily thrown off by ſuch as are accuſtom'd to fine Food and rich Cordial Drinks, and their Spirits and heats are not to be compar'd to the other; and yet tho' their Clothing be thin, their Houſes and Beds cold, their Coverings light, tho' they had not quilted Caps for their Heads, nor Curtains for their Windows and Beds, nor it may be ſcarce any other Windows or Shutters than the Trees that grow before their Houſes; inſomuch that the Fires, Beds and Houſes of ſuch would kill a great many tender Gentlemen and Citizens; yet we ſee they are far more healthy and ſtrong, and nothing ſo liable to Diſeaſes, as thoſe others which are ſo nice and curious of themſelves: And tho' their Food be courſe and ſimple, yet it does ſupport Nature more than all the Superfluities of the other; for this courſe manner of living does propagate Health, and ſtrengthens Nature, becauſe all ſuch things are equal in their parts; therefore I would adviſe all Citizens, whoſe Affairs are moſt within their Houſes, to uſe themſelves to wear thin Clothes, and to keep ſmall Fires, and to let their Houſes be as open as may be to the Air; for where this Element has not its free Influences, the Air in ſuch places is thick, the pure Spirits and thin Vapours thereof become, as it were, dull and ſuffocated, that it cannot penetrate the Body by the way of the Pores; whereas the Radical Spirits are in a manner ſupported, refreſh'd and kept alive by a continual ſucking in, or penetration of that Element, and if there were a total intermiſſion but for a ſmall time, the Spirits could not ſubſiſt, but Death muſt needs follow; ſo where the ſame is in part obſtructed, the Spirits, by reaſon of hot ſulpherous Airs, grow fainty, and do in a manner die away, and nothing will recover them but open clear Airs: For the Support,

Life,

Life, Strength and Vigour of the Body is the Spirit, and the ſupport and life of the Spirit is the Air; therefore both Body and Spirits in Man and all other Creatures are not only ſupported in Health and Strength, by groſs corporeal Meats and Drinks, but alſo by a pure thin, *ſpiritual ſubſtanial Life*, which the Elements of the Body and Spirit in man do continually ſuck in like Spunges, from all the four Elements, eſpecially from the Air, which if it be too cloſe pen'd up, and has not its free Influence, it becomes ſulphurous, aud awakens the dark poyſonous fire in the body, whcih is the original of every Life, and this it does by *ſimile*, as I have already at large explained.—— Such is the Pleaſant and friendly Nature of the Air, that it does by a ſympathetical operation give life and vigour to the *Radical Moiſture* and *Natural Heat*; for this Element *hurts* nothing, but *preſerves* all, except thoſe delicate tender Creatures who by a too great Indulgence of their unreaſonable Appetites, and fooliſh compliance with ill Cuſtoms, willingly deprive themſelves of its ſingular benefits; therefore thoſe that regard their Healths, ought not to make ſtrong *Bulwarks* and *Fences* from the free viſits of ſo good a friend, but rather court its Familiarity by motion in the open Fields, airy Houſes, *&c.* I know it is a Cuſtom in many places of the Country to plant Trees before their Houſes, but I am of opinion that they are not convenient nor profitable, in reſpect of *Health*; for it hinders the freſh breezing Gales of Wind to enter into and ſweeten their Houſes; alſo *Trees*, *Woody places* and *Vallies*, do by *ſimile* attract the Clouds and moiſt Vapours, which are injurious to ſome Conſtitutions of men, It is likewiſe convenient that all ſorts of People do not accuſtom themſelves to ſit by Fires, eſpecially thoſe made of Cole, or any other of the like Nature, becauſe they do as it were by a natural *ſimile* dry up the *Radical Moiſture*, exhale and ſuffocate the Spirits, and with too great violence open the *Pores* of the whole Body, and as it were, chill the whole Body, making it thereby incapable to endure the Air, without trouble and danger of taking cold; it alſo dulls the edge of the Appetite,

and

and ſends dark thick Fumes into the Head, weakens the Eyes, and cauſes a general indiſpoſition through the whole body. Beſides, that heat and warmth which is procured by *Fires*, *heavy Clothes*, *&c.* is very troubleſom, in compariſon of that pleaſant natural Heat that is awaken'd by *Motion* and *Action* in airy and open places; and there is as much difference both in the Appetite, and the whole ſtate of the Body and Spirits, between the one and the other, as there is between *Light* and *Darkneſs*, the one being lightſom, airy, pleaſant, ſtrong and lively, with a ſharp and perfect Appetite, the other being unpleaſant, cold on one ſide, and hot on the other, dull and heavy, of little Appetite, and that not good; and ſo the body being feeble and tender, the man knows not what to eat, nor what to drink, nor what to wear, he finds every Room too cold for him, he is indiſpos'd; therefore he muſt have this and the other *dainty Bit*, and this and the other *Cordial Drink*, but all to little purpoſe, ſo long as they drive their old Trade of *Superfluities* in the above mention'd things: A Cup of *cold Water* or *ſmall Drink*, and a piece of *brown Bread* to a well-prepared Stomach, is above all Dainties. Therefore it is a very uncomfortable thing for a man to be ignorant of himſelf; for ſuch never uſe things that are friendly to Nature, and the good Health both of Body and Mind; but on the contrary are diligent to procure ſuch things as are inimical and hurtful to it. *Wiſdom*, which is certainly *great Riches*, teaches a man to put an high Eſtimation upon *mean* and *ſimple Things*, and to uſe them all with a thankful Heart to the Glory of God.

Of particular *Trades*, and particularly of *Seamen.*

The laſt Conſideration of the great Benefit of the open Air, leads us to obſerve, what Callings and Imployments may be eſteem'd the moſt wholſom or beſt accommodated for the preſervation of Health, touching which, we are in the firſt place to note, that all ſorts of Trades that work in *Wood*, as *Carpenters*, *Joyners*, and other Trades

of the like Nature, are all of them wholſom Imployments, as well becauſe their Labour conſiſts of ſundry motions of the Body, as for that the various ſorts of Woods they work in, ſend forth moſt pleaſant and fragrant Smells, which muſt needs be very refreſhing to Nature; and if thoſe men were Temperate and Careful of themſelves not to lift pieces of Timber beyond their ſtrength, *&c.* they might enjoy their Health and Strength even to a good old Age. Alſo, thoſe Trades and Imployments that belong to the *Water*, ſuch as *Sea-men* and *Barge-men*, *Skullers*, &c. are healthful Imployments; for the pleaſant and wholſom Vapours which the Water always ſends forth, being mix'd with the friendly and gentle Breezes of the *ſweet Air*, does powerfully penetrate all the parts of the Body, and cleanſes all the paſſages of the Breaſt, makes the *Lungs* ſound, ſharpens the Stomach, giving it a good Appetite, and an eaſie Concoction; it makes men lively and hardy, and the Bones and Nerves ſtrong; for they being ſtill in the freſh Air, it is no wonder that they find ſuch good Effects of it.

I know no Imployment men could ſpend their time about with more Vigour, Health and Pleaſure than *This*, if the Rules of *Sobriety* were ſtrictly obſerv'd: But they are a ſort of People whom no bounds of *Sobriety* can limit, ſuch as uſe no Medium or Equaltity in their Meats, Drinks and Exerciſes; for the greater part they are *exceſſive drinkers* of ſtrong Drinks, ſuch as *Brandy*, and other adulterated Spirits, which not only weaken the Natural Heat, but awaken the Original Fires, and fierce Poyſons in Nature, which does cauſe fiery Paſſions and Head-ſtrong Humors in the Mind; and indeed they living on ſalt Fleſh and Fiſh, can hardly be free from doing Violence to Nature, becauſe the *Spirituous Parts* and *Balſamick Body* is almoſt deſtroyed in that kind of Food, and the Quality which is predominant, is of a *hot*, *ſharp* and *fierce* Nature; and this Nouriſhment being commonly taken, does heat and dry up the *Radical Moiſture*, and cools the refreſhing Vapours which proceed from the Elements of Air and Water, from whence alſo proceeds unnatural

Droughts,

Droughts, and the Generation of the Diſeaſe called the *Scurvy*, and innumerable other Diſtempers: But theſe friendly Elements, the Water and the Air, give them often great Relief, for otherwiſe they could not as they do eat and drink to ſuch an Exceſs.

Many men of this imploy ruin their Health by indulging too much their Appetites; for they eating and drinking beyond meaſure, and without exception, when they come into *hot Climates*, viz. the *Eaſt* and *Weſt-Indies*, where the Beams of the Sun are ſo powerful, that their Pores are open'd, and they ſweat continually, and their *pure Spirits* and *Radical Moiſture* ſo much exhal'd and evaporated, that they preſently feel an inward Weakneſs and a Decay in the Natural Heal and in the Stomach, accompanied with cloudy Fumes in the Head, cauſing an Indiſpoſition and Wearineſs through the whole Body, and rendring Nature incapable to bear ſuch a burthen of Intemperances as they lay upon her, without manifeſt Prejudice. Their eating, I ſay, of *ſalt Fleſh* and *Fiſh*, and their drinking of *hot* and *inflaming Liquors*, and obſerving of no fit Seaſon, nor due proportion of time for taking of Reſt, which in hot Countries ſhould be from twelve of the Clock to three in the Afternoon: Theſe and other Extravagances bring upon them *Fluxes*, *griping Pains* of the *Bowels*, and *Acute Fevers*; their drinking of that Liquor called *Punch* is alſo very Inimical to Health; For the *Lime-Juice*, which is one of the Ingredients they commonly uſe in it, is in its Nature, fierce, ſharp and Aſtringent, apt to create *griping Pains* in the *Belly*: Theſe and many other Diſeaſes are the direful Effects of their Intemperance in eating, drinking, *&c.* But ſtill 'tis certain none would be more Healthy than *Sea faring men*, if they keep within the bounds of Moderation, and would be but content with the more ſimple and mean ſorts of Food and Drink, as *Bread*, *Cheeſe*, *Butter*, *Gruels*, various *Grains* and *Fruits*, which are both mild and friendly, and would with little uſe and cuſtom ſufficiently ſupply Nature with a Nouriſhment both dry and moiſt, and that much better than

the various ſorts of Food which is generally allotted for Sea-men; *ſalt Fleſh* and *Fiſh* may do well between whiles, if it be ſparingly and ſeldom eaten; but I would adviſe ſuch People not to eat too freely of the various Fruits ſuch Countries afford, and to eat ſparingly alſo of *Fleſh*, *Fiſh*, &c. For all ſudden Alterations and Extreams prove very noxious and dangerous to Nature, eſpecially to ſuch who have in their long Voyages accuſtom'd themſelves to the foremention'd things.

CHHP. VII.

Of Wheat *and other* Grains, Beans, Peaſe, Herbs, Colworts *and* Colly-Flowers; *and that the Fruits Herbs and Grains of our* own Country *are better, and more agreeable to our Bodies, than any brought from* abroad: *To which is added, ſome Remarks on* Fiſh.

OF all ſorts of Bread, that made of *Wheat* is the fineſt and beſt; ſome *Aſtrologers* think that this ſort of Grain is under the Dominion of the Planets of *Jupiter* and *Venus*. As there are ſeveral kinds of *Wheat*, the beſt is that which is *hard*, *thick* and *heavy*, *clear*, *ſmooth*, and of the colour of Gold, and which grows in fat and Limy Ground, and afterwards has heat in the *Mow* three or four Months, by which that raw kind of Quality that is in all Grains, may be fully digeſted; the like uſuage in *Hay*, *&c.* will not be inconvenient. This Grain is not only the ſtrongeſt, but of all ſorts of Bread the Qualities and Properties of its Nature ſtand in the beſt *Equality*, only the ſweet and Balſamick Quality does a little predominate, which gives it that pleaſant Reliſh and kindly Operation, far beyond all other ſorts of Bread; there is ſcarcely to be found any Grain, Herb or Fruit in the whole Creation ſo highly graduated in Nature as *Wheat*, or where the Forms and Qualities of Nature ſtand in more exact

exact and perfect Equality; therefore it does juſtly challenge the firſt place and preheminence of all ſorts of Bread or Food; it is the Foundation of all good Nouriſhment, called by the wiſe Man, *The Staff of Life*; and our Saviour Chriſt compares the Heavenly and Spiritual Food of the Soul to *Bread*, which does not a little Illuſtrate the excellency thereof. *Wheat* ought not to be ground at Mill above a day or two before it be made into *Bread*; for when the Body is broken, the pure *Volatile Spirituous Parts* and oily *Balſamick Body*, will more or leſs evaporate according to the time it has lain *ground*, unleſs the Flour be pack'd up hard and cloſe in Casks, as *Seamen* and *Merchants* do when they carry it to Sea, by which means the Spirituous and Oily Quality will be ſome-what longer preſerv'd; but ſtill when it comes to be us'd, they'l find it to be much *drier*, and the *Bread* made of that *Flour* is not to be compar'd in goodneſs to that made of *Wheat* newly ground, it is neither ſo *ſweet* nor ſo *moiſt* as the other: This Grain is ſo ſound and firm in its Nature, that if it be not ground, it will endure to be kept for ſeveral Years, but if once broken, the *Volatile Spirit*, which is the preſerver of all things, will evaporate, and then the ſweet friendly oily Quality is quickly deſtroyed, and it loſes its natural Smell, Colour and Taſte, and generates *Worms*: but when the other lively and pleaſant Qualities are preſerv'd, no Vermin will breed in it.

I confeſs it is very hard to hit the proper Seaſon of *Reaping* this and other Grains, the Medium between the time of ſtanding too long, and cutting too ſoon, is to be regarded; but of theſe Evils or Extremities, the leſſer, which is the *later*, is to be choſen; for if it be cut down three or four days before it comes to its full Ripeneſs, it will gain what was wanting by lying in the *Sheaf*, and heating in the *Mow*, by which means you ſhall not only preſerve it in its natural Colour, but it will alſo be heavier and fuller, yielding more and better Flour: If you let it ſtand too long until it be *over-ripe*, then it will ſcarce recover its ſelf; for when this or any other Grain comes to its full ſtrength

and ripeneſs and it be not then cut down, the pure *Volatile Spirit* and *oily Body* begins to evaporate, as the groſs phlegmy matter in any Body is exhal'd and digeſted by the Influences of the Sun, ſo alſo the *Spirituous Parts* and *Oily Body* will be exhal'd and evaporated by vertue of the ſame Influences, after the drying up of the former groſs matter, by which the *Balſamick Body* is as it were captivated; for the Sun works firſt in the phlegmy and groſs Body, which when it is exhal'd, the pure *Eſſential Spirits* and *Balſamick Vertues* being ſet at liberty, the Sun alſo will immediately work on them too, and dry them up to that degree, as 'twill be beyond the Power and Efficacy both and Nature and Art to retrive, an example we have often of this in Hay, *&c.* Your *Wheat* by too long ſtanding grows (as I have already ſaid) not only lighter, and loſes its natural Colour, and will not afford ſo good nor ſo much *Bread*, but it alſo is *harder* of Concoction, and creates Obſtructions in the Stomach; the wiſe Man ſays there is a proper *Seaſon for all things under the Sun*, which without doubt is to be principally regarded in *Reaping* and *Gathering* of the Fruits of the Earth.

If you ſet any value on Health, and have a mind to preſerve Nature, you muſt not ſeparate the *Fineſt* from the *Courſeſt* Flour, becauſe that which is *Fine* is naturally of an obſtructive and ſtopping Quality: But on the contrary, the other which is Courſe is of a *Cleanſing* and *Opening* Nature; therefore that *Bread* is beſt which is made of *both* together; for in the inward *Bran* and *Skin* of the *Wheat* is contained an oily Quality, which is of a ſweet friendly Nature, by reaſon whereof, the *Bread* which is made of fine and courſe together, will not only be ſweeter, and keep longer *Moiſt*, but is alſo more wholſom, eaſier of Concoction, and does gently *looſen* the Belly, and if plentifully eaten, it will *cleanſe* and *free* the Paſſages from groſs phlegmy Matter, it will *ſtrengthen* alſo more than the other *Bread* made of the fineſt Flour, it will be harder, and appear ſtaler at three days old, than the other will be at ſix or ſeven. It muſt be confeſs'd that the Nutrimentive Quality is continued in the *fine* Flour, yet in the *branny* pa-

is contained the *opening* and *digeſtive* Quality, and there is as great a neceſſity of the one, as the other, for the ſupport of Health; that which is accounted the worſt, is as good and benefical to Nature as the beſt; for when the *fineſt* Flour is ſeparated from the *courſeſt* and *branny* parts, neither the one nor the other, have the true Operations of the Flour of *Wheat*. This may be illuſtrated by the Example of *Milk*, which of it ſelf is *mild* and *nutritive*; but when it is turned into a *Curd* or *thick Subſtance*, there remains a thin and wheyey part, both which has not the true Nature, Quality and Operation of *Milk*, the *Curd* being of a hard, tough and obſtructing Nature, and the *Whey* of a cleanſing cold Nature, affording but a little Nouriſhment.

By what has been ſaid, we may gather that the eating of *fine Bread* is inimical to Health, and contrary both to Nature and Reaſon, and was at firſt invented to gratifie *Wanton* and *Luxurious* Perſons, who are ignorant both of themſelves, and the true Vertue and Efficacy of natural things.

But there is a great deal of Care and Skill to be obſerved in making of *Bread*; that *Bread* which is *Leavened*, provided it be not too much, is the beſt; for the ſower Quality that is in it does much help Digeſtion, and ſharpens the Appetite, and is altogether as pleaſant to thoſe that are us'd to it as *Bread* made with *Yeſt*; it is both Wholſomer, and of greater Antiquity, and more agreeable to the Stomach; likewiſe, that *Bread* is beſt that is *light*, and full of ſmall *Eyes*, as they call it, being well kneaded and thoughly bak'd; for the good *working* of *Bread* does not only make it pleaſant to the Pallat, but alſo renders it eaſier of Concoction, ſmooth and free from crumbling; ſome make it with *warm*, others with *cold* Water, it matters not which is us'd, for good *Bread* may be made with either; but it is to be noted, that after you have *wetted* and *kneaded* your *Dough*, you ſhould let it lie an hour or two, then *work* it up into Loaves; this way of doing it will make it more *light* and *pleaſant*: but let not your Loves be too *big* nor too *little*, for your *Bread* both bakes

and eats beſt when the Loaves are of a *middle* Size. In ſome Countries they make their *Bread* with *Leaven*, and the mixture of the *Lees of Wine*, and this makes excellent *Bread*, but care muſt be taken that your Oven be not too hot, nor your Fire too quick, but it ſhould be heated gradually; and if your Oven chance to be too hot, let it ſtand a while until the fierceneſs of the Heat be gone, or elſe your *Bread* will not only be ſcorch'd and burnt on the out-ſide, but will be alſo *unbak'd* in the in-ſide; if it is not *bak'd enough*, then it is offenſive to the Stomach, heavy and unpleaſant to the Pallat; if over-bak'd, then it is *dry*, and does not afford good Nouriſhment; moreover, it is to be bak'd with a good brisk Heat, and not to ſtand long in the Oven, for thereby it will loſe that brave Colour, wherein it reſembles that which it is made of, *viz. Wheat.*

Bread is one of the beſt ſorts of Food, free from Corruption and other evil qualities, yet it is made better and worſe according to the Judgment of thoſe that make it, and according to the kneading and baking thereof; that which is not *well-wrought* will neither bake ſo well, nor ſo ſoon as the other: *Wheaten Bread* bakes ſooner without, than with *Rye* or *Barley.*

Barley is of a *Saturnine* Grain, and of a courſer and colder quality than *Wheat*, and affords leſs Nouriſhment; if the branny parts be not ſeparated from the Flour thereof, then it makes excellent *Bread*, and is as well *Phyſick* as Nouriſhment for thoſe that are afflicted with Obſtructions of the breaſt, eſpecially ſuch as have proceeded from ſuperfluities and frequent eating of *Fat Meats*, and exceſſive drinking of *ſtrong Liquors:* the *Bread* being of a drying and apperitive operation, helps Concoction, and cleanſes Nature, and is to be preferr'd before fine *Wheaten Bread.* Our Citizens and others that live at eaſe, and feed too plentifully on rich and fat Meats, have their Stomach made ſo *ſlippery* by the oily kind of quality of the things they eat, that the Retentive facul. of the Stomach cannot long retain the Nouriſhment, but letting it ſlip out of the Stomach, as it were, half *Concoct*

cauſe

cauſeth griping Pains in the Bowels, and flatuous gouty Humours in the Joynts: *Barley Bread* and other mean Food, with drinking moderately, and uſing Field Labour and Exerciſes, are excellent Antidotes againſt theſe and many other Diſeaſes.

Rie alſo is an excellent Grain, of a cooling opening Quality, it makes ſome of the beſt Bread, if it be mix'd with *Wheat*; for it is not ſo apt to obſtruct Nature as Bread made of *Wheat* alone: 'Tis true, this Bread at firſt will not be very toothſome and pleaſant to thoſe that are accuſtom'd to eat and drink of the beſt and richeſt things, neither will it appear to be ſo wholſom; for it is apt to gripe a little; but this proceeds from the Nature of the Grain, which is to open and cleanſe. And I dare affirm, that they who uſe it will attribute many good Vertues to it, ſuch as theſe: It cools the Body, it opens and frees the Paſſages from Obſtructions, and prepares and ſharpens the Appetite; but it is to be ſuppoſed that the branny parts be uſed with the flour, otherwiſe it is not ſo wholſom, yet the courſeſt of the Bran is to be ſeparated from the other: I have more than once told you, that the pureſt and fineſt of the Flour of moſt Grains is of a glutinating, clamming and obſtructing Nature. But on the contrary, this Grain contains within it a certain ſlippery and moiſt Quality, which helps Concoction and ſharpens the Appetite; therefore they are not to be ſeparated; for as the one has a Nutrimentive Quality and Operation, ſo the other has a Digeſtive and opening Quality, the Qualities of Nature ſtanding, as it were, in equal weight and meaſure, there can be no ſupervacuous and unneceſſary Property in this or any other ſort of *Bread*; for when once the ſweet Harmony and Concord of the parts are broken, the Nature of the thing is changed, and contrary operations muſt needs follow in one and the ſame body. That the branny and husky part is good in any Grain, it will further appear by this one familiar Example: If you give to Horſes (that commonly eat *Oates*) *Wheat*, *Barley*, &c. wherein is more flour and leſs bran than in the other,

it

it will heat the Blood and cauſe Diſeaſes; for as the latter is ſtopping and obſtructive, and over-heats the body, ſo the other is cooling and cleanſing; but the better way of feeding this kind of *Animals*, is to give them the Corn in the Straw, which upon trial will be found to be excellent ſtrengthening and nouriſhing Food, and that from the Straw, and Chaffy part mix'd with their *Oates*, which opens, unſtops and cleanſes the Paſſages from all kind of Obſtructious: This is further confirm'd, if we look into the *Country*, where the *Peaſant*, that has no better than *courſe Bread*, and orher hard and mean fare, is healthier, ſtronger, and more agile and ſprightful than the *City-Cormorant*, whoſe bruitiſh Appetite cannot be ſatisfied with any other thing than the coſtlieſt and richeſt Varieties that Nature can afford: Theſe latter ſort of People accuſtoming themſelves to the higheſt and fineſt Preparations of Food and Cordial Drinks, are certainly the moſt *unhealthful* Men in the World; becauſe this ſort of Food being in its own nature *too Spirituous* does prey upon the natural Heat, cauſing either a ſuffocation or evaporation of the Spirits, and contracting the Veſſels of the Stomach, whereby the whole body ſeems to *languiſh*: Every ſort of Food has its various operations upon the body and ſpirit of a Man, and that by way of *ſimile*. Therefore all Meats and Drinks ought to be equally compounded of a body and ſpirit, as moſt things are in themſelves before the Artiſt makes the ſeparation; the Food, as the Man, ſhould be compounded both of body and ſpirit. And to conclude, I know of no ſeparation that ſhould be made of the one from the other, but what is done inwardly by the act of the Stomach and natural Heat.

Of *Peaſe* and *Beans*.

Beans and *Peaſe* are *Mars*'s Grains, being drier and courſer than the former: *Peaſe* of the two are the fineſt and eaſieſt of Concoction, they are both of a *Windy Quality*, yet being eaten when they are dry'd, are not on[ly] who[le]

wholſomer than the *Green*, but alſo afford a better and finer Nouriſhment, not ſo apt to generate Crudities in the Body when they are boyl'd in plenty of Water; the Winter-ſeaſon is the moſt proper time for eating of them; for then the natural Heat being more central, the Stomach is much the ſtronger; they are a good Food for young healthy People: But *Green-Peaſe* and *Beans* are indu'd with a groſs Phlegmatick Nature, and being frequently eaten generate many groſs raw Humours in the Body; but in the declining part of the year, when the Sun and Elements have conſumed and dryed away the groſs humid parts, they thereby become firmer and wholſomer Food, and will continue good and ſound for ſeveral years; but if they be cut down before the Sun has acted its part in extracting the groſs Juices, they will preſently corrupt. Therefore the frequent eating of ſuch *green Peaſe* is of evil Conſequence, and detrimental to the Health; they afford not only unfirm Nouriſhment, but alſo cauſe *Obſtructions*, *Fevers* and *Pains in the Bowels*, with *Fluxes* and a great many other Maladies; That this kind of Nouriſhment is not good, will further appear by giving you an Example from *Cattle*, which when they are fed with *green Food*, as *Graſs* or the like, their fleſh and fat is ſoft, greaſy and full of phlegmy groſs Matter, neither will it take Salt, nor keep half the time as that which is fed with *Hay*, *Corn* and the like; nay, they are fainter and weaker and more apt to tire in their Labour, and to take Surfeits, than thoſe that feed with *Hay*, *&c* I do not ſay but *green Peaſe* may be eaten now and then; for they are in their Nature opening and ſlippery, which is caus'd by the great Quantity of Phlegmy Matter that is in them: Yet theſe Rules ſhould be obſerved in the dreſſing of them; boyl them in good ſtore of *River Water*, let your Fire be quick, and your Pot open all the time of their boyling, and they are to be put in when the Water begins to ſeeth, and not before. By this way of Preparation they are made wholſomer than otherwiſe they would be.

There

There is a ſort of *Bean* call'd by the *French*, *Engliſh* B but we commonly call them *Kidney* or *French Beans*; t run upon ſticks like *Hops*; theſe are moſtly eaten w *Green*; they are of an opening and cleanſing Nature, pu by Urine, and help Concoction; the uſual way of dreſſ them is to boyl them in the Shells, and to eat them to ther. They far exceed and are much better than other P ſes that are eaten green, being in their nature and o ration more mild and gentle.

Of *Herbs*, Raw and Boyled.

The beſt raw *Sallets* are made of *Spinage*, *Parſley*, *Sorr Sage*, *Pepper-graſs*, with a ſmall quantity of the Tops *Penny-Royal* and *Mint*; for all theſe have a chearing a warming Quality, but *Lettice* and *Onions* ſhould be ſpa ingly put in, becauſe they are endow'd with a groſs th Juice, and are of a poyſonous Nature, ſending Fumes i the Head, whence proceeds a dull kind of Drowſine and propenſity to ſleep, which is offenſive to the Eyes a Brain. There are other *Herbs* made uſe of in *Raw Sall* but the fore-mention'd are the beſt and moſt mate Ingredients. The proper ſeaſon for eating them is fr the *beginning of February* to the *middle of June*; the e lier in the Spring ſo much the better, and the more f quently they are eaten at this ſeaſon, ſo much the wh ſomer; for they are opening and cleanſing powerfu the Blood is purifi'd, the natural Heat is tempered a encreaſed, the Spirits are made brisk and lively, the A petite is quickned, and Concoction facilitated: *Raw H* are a ſublime kind of Food, and are to be preferred fore that which is boyl'd; for the *pure Volatile Spiri* the Herbs, whence the *Animals* fragrancy proceeds, c not endure the violence of the fire; but in boylin great part of it is evaporated; for this cauſe *boyled H* lie heavier and colder in the *Stomach* than *Raw*, w is ſcarcely credited by any; for they that love *b Herbs*, do generally eat much *Fleſh* with them, a cannot diſcern the operation they have: The ſtre

and comforting Quality of every thing conſiſts principally in the *ſpirituous parts*, which are loſt in the boyling, and ſo they become juſt of another Nature; that lively Tincture and ſpirituous part, which it had whilſt raw can never be retriv'd by all the Ingredients Nature or Art can afford: Do not all Creatures eat their *Herbs Raw*, and are they not ſuſtain'd by them to admiration? They are powerful Preſervers of Life and Health, far beyond all the contriv'd Preparations of other Food. In moſt Countries of this World, the Inhabitants thereof do eat (*England* excepted) their *Herbs Raw*, both in hot and cold Climates: This kind of Food is preferrable to the great Quantities of *Fleſh*, *Butter*, *Cheeſe*, *&c.* which are too often eaten among us, theſe latter not only affording too great ſtore of Nouriſhment, but being naturally hot, they over-heat the Blood, and are heavy to be digeſted, by reaſon of the oyly fat matter all ſuch things do plentifully contain, they dull the Appetite, and obſtruct, and as it were fur the Paſſages.

Beſides the Vertues we have aſcrib'd to *Raw Herbs*, God Almighty has created them for the uſe of Man, and they were the firſt Food which was allotted him, after the Fall, where he ſaith, *Every Green Herb ſhall be unto you for Food*: And in the firſt Age of the World, though their Food was ſcarcely any thing elſe but *Green Herbs* and *pure Water*, yet when was there any Generation ſince that time, who has lived in ſo perfect Health, and to ſo great and flouriſhing an Age? The great and Illuminated Prophet *Moſes* did endeavour to wean (as it were) the Children of *Iſrael* from eating of Fleſh in their forty years Journey in the Wilderneſs, and gave them Laws to diſtinguiſh between the *Clean* and *Unclean Creatures*, but you could never read of any Laws forbidding the uſe of *green Herbs*. Now the beſt Ingredients, to mix and eat with *Raw Sallets*, are *Oyl*, *Salt*, *Vinegar*, *Verjuice*, *Oranges*, *&c.* Theſe make them warm in the Stomach, and pleaſant to the Taſte; but you are not to uſe theſe Ingredients when you eat at the ſame time with them *Fleſh*, *Butter* and *Cheeſe*; for ſo many Mixtures are not agreeable to Nature: Some love *Sugar* in their

their *Sallets*, which is better left out, if you eat *Fle* &c. whih them ; for *Sugar* does not well agree with f *Meats*, nor with *Oyl*, except in way of *Medicine*.

As to *Boyling of Herbs* or *Sallets*, I ſhall give you a account of the beſt way of their Preparation, and ho they ſhall be moſt conduceable to Health, which will ap pear by the Obſervation of theſe following things.

Firſt, Your Herbs and Pulſes muſt be *freſh gathered* for if they be kept two or three days before they are u ed,or if they lie too cloſe together,the pure Spirts whi are very tender in them, will be deſtroy'd and exceed ingly diminiſh'd, the evaporation of the Spirits make the dull and heavy, affording little or no Nouriſhment, an that none of the beſt.

Secondly, The Veſſel or Pot in which ſuch things ar boyled ought to be *large*, that it may contain a goo quantity of Water, for Water is an Element ſo friendl and clean, that it helps to preſerve the *Spirituous Part* and *Balſamick Body*, and to digeſt the groſs Phlegma tick Sub ſtance; it is the Sweetner, Preſerver and Purifie of all things.

Thirdly, You ſhould have a *quick Fire*, and are not t put in your Herbs into the Pot until the Water *boy* and then increaſe your Fire, not ſuffering it to ſtan too long before your Pot boyl again ; when that i done, let there be no Intermiſſions in the boyling ; fo there is nothing that does more *deaden* and *flat* th Spirits, eſpecially in green Herbs, than ſlack Fires an ſuch Intermiſſions.

Fourthly, So ſoon as your Pot or Veſſel boyls, the you ſhould preſently *uncover* it, that theſe Sulphurou Fumes and Vapours may evaporate, which are awakne and forced into the Food by the Fire, and alſo that th freſh and friendly Influences of the Air may have its fr egreſs and regreſs, for the Air is the eſſential Life the Spirit : No Food can be well prepared, if the Ve be cover'd.

Fifthly, Your Herbs and Pulſe ſhould not be *over-boyl* for then the *ſpirituous parts* and *balſamick body* will inſta

ly evaporate, and your Food will become flat and heavy, loſing its pure natural Colour, Smell and Taſte, and is nothing ſo pleaſant and wholſom; it were better that it be under than over done, becauſe of the tenderneſs of the green Herbs.

If theſe fore-mention'd Rules in boyling be not obſerv'd, then ſuch Food will loſe its proper Vertue and lively Tincture, and will afford but a very dull, thick and groſs Nouriſhment, and begets *bad Blood*, and many other ill Effects; but if they be thus prepar'd, you may the more boldly venture on eating of Fleſh with them, for they will purge and cleanſe the Stomach, and help the digeſtiue faculty to concoct that Food, which appears more difficult to be digeſted.

Of *Colworts*, *Cabbage* and *Colly flowers*.

Colworts are the beſt of the three, being of a more lively, opening and cleanſing Nature and Operation than the other two, becauſe they grow open, ſo that the Air, with the Sun, has its free Influences upon them, and this is alſo the Reaſon that they look of a greener and freſher Colour than many other *Vegetables*; they are alſo more wholſom: If you boyl green freſh *Colworts*, and keep them till next day, and do the like with a *Cabbage*, keeping it likewiſe till the next day, your *Cabbage* ſhall ſmell more groſs and fulſomer than your *Colworts*: Alſo the Juice of green *Colworts* is of a thiner Subſtance, and more penetrating than that of *Cabbages*; *Cabbages* are ſo cloſe compacted, that the Air cannot penetrate them, neither can the Sun have ſo free and powerful Influences upon them as on *Colworts*, ſo that they become of a groſſer thicker Subſtance, fuller of Phlegm, and groſs Juices, and more ſubject to Putrifaction; for the Air is the true Life of the Spirit in all *Vegetables*: By this and the *Saline* Quality in the Earth, they are preſerved in their greeneſs and freſhneſs; but that which is earthed up and hid from the Air, cannot be ſo wholſom, and is more fading; where the *Saline* Power is ſtrong, the *Vegetables* are

alſo

alſo lively and ſtrong: For Example, lay a heap of Du in the Field, and let it lie a Week in the Rain, and th move it, and leave no Dung on that place, and you ſh preſently ſee that the Graſs in that place, where it d lie, will be ſtrong, and of a deep green freſh Colour, beyond the Graſs in the place where the Dung was ſpre and the Reaſon is very apparent, for the Rain did waſh ſalt oily kind of Liquor into the Earth, The ſame Re ſon will hold in other things, as in your low Ground that lie between Hills and River-ſides, which are mo fruitful than other Fields, becauſe the Rain does waſh certain *Fat* and *Saline* Quality from the Hills, which drai down to the lower Grounds, and Vallies; alſo the R vers ſometimes over flowing their Banks, and reachi the adjacent Grounds, do leave (when the Water retire back) a certain *fat ſaline* Quality behind, which makes it more *fruitful* than otherwiſe it would be.

Colliflowers are ſomewhat of the Nature of *Cabbage*, only they are a little *ſweeter*, they afford but very gro Nouriſhment to the Body; they generate abundance windy and flatulent Humors, and ſend a great many Fum up to the Head; our Soil commonly is not *Rich* enou for them; they are more forc'd by Art and Dung, th they grow naturally; they being a Phlegmatick kind Food, or rather more ſubject to Putrifaction than *Ca bage*, yet both the one and the other ſhould be eat very ſparingly: But as for freſh green *Colworts*, th may be eaten liberally, eſpecially by thoſe that eat fa Fleſh plentifully.

Of *ROOTS.*

Turnips are a Root of a very innocent and mild Natur it has ſeveral good Properties, it removes Obſtructio which lie in the Paſſages, makes the Belly *ſoluble*, and mig tily helps Concoction by its moiſt and ſlippery kind Quality; one may eat plentifully of this with a gr deal of ſafety; but of *Fleſh* ſparingly, as moſt Natio do (*England* excepted;) In *France*, *Spain* and *Portugal*, o

other Countries, a *pound* of Fleſh, with Herbs and Roots will make a Dinner for four or five People: But an *Engliſh* man will eat at one Meal a Pound or two of *fat Fleſh*, and ſcarcely a bit of Bread with it; there are but too many in this Nation that follow this dangerous and *noxious cuſtom*.

Turnips being a very good and wholſom Root, I recommend them to every Bodies uſe, eſpecially to thoſe that eat *Fleſh* plentifully: I confeſs when they are eaten by themſelves, they afford but weak Nouriſhment, and are a Phlegmatick kind of Food; you muſt have a care what Ground you ſow them in, for all ſorts of Ground will not bear good *Turnips*; Doctors ſay, that they are a Phyſical Root, and an Antidote and Remedy againſt Conſumptions, and ſeveral other Diſeaſes; but I know no ſuch *Vertue* in them, yet they are good for weak Stomachs, being eaſie of Concoction; for always weak heats ſhould have a proportionate quantity of *Food*. And I cannot think, as ſome imagin, that they are ſo proper for languiſhing Diſeaſes, becauſe they are of a *watry cold* Nature in themſelves, and do breed but unfirm Nouriſhment; beſides, they ſeldom come to Maturity until the declining part of the Year, *viz. September* and *October*, *&c.* at which time the central heat of the Earth being weak, all its Productions are alſo weak, and endow'd with groſs phlegmy and cold Juices; for the Sun being in its Declenſion, brings all things under the like Circumſtance: Therefore all things, *viz.* Herbs and Roots which are brought forth in this Seaſon, are of a fainty and weak Nature, neither are they ſo good for *Food* or *Phyſick*; beſides *Roots* are not ſo good in cold Countries, as *Fruits* and *Herbs* are, being generally more cold and earthy, becauſe they want the friendly Influences of the Sun and Air: Therefore *Roots* have not that pleaſant fragrant Smell and Taſte, which *Herbs*, *Fruits*, &c. have. But *Turnips*, *Potatoes*, &c. that grow almoſt in the top and and ſurface of the Earth, are better than other Roots, and more familiar to our Natures than ſuch as grow deeper in the Ground, becauſe they participate more of the Influences both of the Air and Sun than the other; when they are boyl'd in good Wa-

ter, and eaten with Butter, Salt and Bread, they are good Food both for the Sick and the Healthy.

The *Carrot* is a Root next in Goodneſs and Vertue to this, the beſt ſort of them are thoſe which are of the deepeſt *Red Colour*; when they are eat in their proper ſeaſon, they are a pleaſant wholſom Root, which is from the Month of *July* to the Month of *December*, or thereabouts; after that time they are not ſo wholſom, eſpecially thoſe that are taken out of the Ground and kept all the Winter and Spring. This Root being eaten preſently after it is pulled up out of the Ground, and when it is well order'd, is not much inferiour to *Turnips*, they being of an opening and cleanſing Nature, eaſie of Concoction, and may with ſafety be eaten plentifully, either without or with Fleſh. The Colour of *Carrots* do declare that there is an excellent Vertue in them.

Next to this is a *Parſnip*, which is a good hearty Root, yet not ſo good a Friend to Nature as the other two; for they are harder of Concoction, and being eaten, are much apter to create Obſtructions in the Stomach, and breed a groſſer kind of Nouriſhment, and conſequently a thicker and groſſer Blood: It is not good to keep this Root above a day or two before 'tis us'd, for then they'll prove dull upon the Pallat, ſtrong in their taſte and ſmell, heavy and hard of Digeſtion, and this proceeds from the evaporation of the *ſpirituous parts*, as well before as in their preparation; for the Spirit is the Life of the oily body, and the oily body is the Houſe of the Spirit, and the one cannot ſubſiſt without the other; the eating of them immediately after they are pluck'd up out of the Ground, muſt then be the fitteſt time.

That the Fruits, Herbs *and* Grains *which our* own Climate *produceth, are more Natural and Proper to maintain Strength, and preſerve Healthth, an thoſe that come from other Countries, eſpecially from hot.*

Every Country and Climate does by God's Divine Appointment and good Providence, bring forth ſuch *Herbs, Fruits*

Fruits and *Grains*, as are proper and moſt agreeable to the Conſtitutions of the People born in that place, both for *Food* and *Phyſick*, as the Lord in the beginning did tell *Adam*, *That every green Herb and Seed ſhould be for Food.* Do we not ſee that thoſe that are born and bread in *Spain* or *Italy*, and they that dwell in *Turkey* do differ much from us, both in their *Complexions*, *Manners*, and alſo in their *Cuſtoms*, every Country differing from another in their diſtinct *Inclinations* and *Faſhions*, according to the Nature of that place, and the Elevation of the *Pole* they are under? And as each Country has diſtinct *Languages*, which cannot be underſtood by People born in other *Climates*; ſo have they likewiſe different Conſtitutions, Inclinations and Complexions, their *Herbs*, *Fruits* and *Grains* differing in their Quality and Operation: Theſe great differences both of Languages, and of all other things that is between each Country is not caus'd by the Sea, which divides each Country from another, but from the differences of places; for every Hundred Miles through the whole Univerſe the People differ, and their Speech; ſo that if a man Travel five Hundred Miles, he ſhall not be capable to underſtand one Word of an Hundred: Do we not ſee this in our *own Country*, where thoſe that live in the *North*, cannot underſtand thoſe of the *Weſt*, which is cauſed from the differing Elevations of the *Pole* and Influences of the Sun, with concurring *Conſtellations*, which alſo cauſes all other things to differ both in their Nature and Operations; for this Reaſon one place is more famous than another, in reſpect of divers things; and if our own Country doth vary and differ ſo much in the compaſs of three or four hundred Miles, what do thoſe remote parts that are diſtant from us many thouſand Miles, as the *Eaſt* and *Weſt-Indies*? The People of thoſe places in all particulars do much differ from us in their *Complexions*, *Conſtitutions*, *Religions*, *Inclinations*, *Governments*, *Shapes* and *Languages*; their *Animals*, ſuch as their *Beaſts*, *Birds*, *Fiſhes*, &c. are all of them of a *different Nature*, *Shape* and *Form* from ours; ſo alſo are their *Herbs*, *Fruits* and *Grains*, both thoſe that are proper for *Food*, and alſo for *Phyſick*: Do

not the *Northern cold Climates* give all the beasts of the Field hardy Constitutions and Natures, and warm Cloathing? From whence come your brave thick Furs? Do not the Creatures in cold Countries produce them? And do not the *Sheep* in cold Climates afford abundance of strong Wool? Whereas the *Sheep* in hot Countries produce but a little Wool, and that which is very *fine*; and many of their Creatures have hardly any *Wool* or *Hair* on them. The wonderful and wise Creator hath endu'd every Country and Climate with such a permanent Nature, even in the beginning, as brings forth *Herbs*, *Fruits* and *Grains*, which are proper and most agreeable to the Natures and Constitutions of the People born in that place. And as the cold Countries produce abundance of Cloth and Furs; so on the contrary, hot *Climates* afford Silks and fine Calicoes, and the like, which are not proper nor useful for us, neither are ours for them: How contrary to Reason and Nature is it for men in *cold Countries* to cloath themselves with *Silk* and *fine Calico*? And so one the contrary, for those in *hot Countries* to cloath themselves with our strong thick *Woolen Cloth* and *Furs*? But mens Health is not so much endanger'd by outward Garments, as by too great an Indulgence of Nature in the use of Meats and Drinks, the one being *External*, and the other *Internal*.

It is known by Experience, that the mixing of the *East* and *West-Indian* and *Spanish* Fruits, with our Food and Drinks, have encreased Diseases, and made the People more sickly than in former Ages, with many new Distempers, which had not any existence among us; for most or all those things that are brough from those *Countries* are not proper for Food, and are also endu'd with contrary Natures to the *Fruits* and *Grains* our *own Country* produceth, as all sorts of *Spices*, *Nutmegs*, *Cloves*, *Mace*, *Cinnamon*, *Pepper* and *Ginger*, they are all extream *hot* and *dry*, and are not proper to be us'd, but in a Physical way; and indeed we do not need them in that way neither; for we have *Herbs* and *Roots* that grow in our own *Climate* more proper for that use, though the *Physicians* have been as willing to deceive

deceive the People, as the *Merchants*, by telling them the many excellent Vertues contain'd in them: Yet it cannot be denied but that thoſe Spices are Excellent in their Nature and Operation, though not proper for our Conſtitutions, nor to be mix'd among our Food and Drinks; for that Food in which ſuch things are mix'd, does by degrees deſtroy the *Natural Heat* of the Stomach, drying up the *Radical Moiſture*, and thoſe cool Vapours which would otherwiſe refreſh the whole Body, keeping of it pleaſant, making the Spirits brisk and full of Life: this pleaſant Quality is deſtroyed by Eating and Drinking ſuch things in which *Spices*, *Sugars* and *Spaniſh Fruits* are mix'd; it makes the *Blood* alſo of a hot, ſharp, keen quality, and cauſes thick hot *Fumes* to aſcend into the Head, making the Head, Hands and Feet, and all the external parts to glow with an unnatural Heat; it deadens and dulls the Action of the Stomach, and takes away the ſharpneſs of the Appetite; this may be known to every one, if they would obſerve the operation of ſuch things; for they are unequal in their parts, the heat bearing a predominacy in them, they do by *Similies* cauſe all ſorts of Foods and Drinks, with which they are mix'd, to become like themſelves, *viz. Unequal*, if great care be not taken: And the worſt of all is, after our Stomachs are accuſtom'd to ſuch things, we cannot be well ſatisfied without them, for they are in ſome degree like *Wine*, whereof if a man drink frequently, he cannot without a great deal of Trouble, and ſome Hazard to his Health, refrain from it; the like is true in drinking of *Brandy* and taking of *Tobacco*, which Cuſtoms are far more dangerous than the former: For every ſort of Food and Drink in which Nature is in its Properties *Unequal*, does powerfully ſtir up and beget its likeneſs in the Stomach, and cauſeth Nature to be unequal in her Operations; for no ſorts of *Meats* or *Drinks* do more deſtroy the Health and Welfare of Nature, than thoſe that contain too much Nouriſhment, and whoſe predominant quality is to hot, which generally is the effects of all ſuch *Foods* and *Drinks*, in which the abovemention'd Ingredients are mixed.

When I conſider the ſtrange and unnatural mixture, and the variety of Meats and Drinks that are too commonly us'd, I cannot admire the Unhealthineſs of our Age: And certainly if this Nation do continue and encreaſe their eating and drinking the improper *Fruits*, *Spices*, *Wines*, and other things that are the Products and Growths of other Countries, as has been done for theſe forty or fifty years laſt paſt, we ſhall be corrupted in our *Radixes*, as too many are already; all thoſe things being now commonly us'd which have greately encourag'd other Nations to make ſuch quantities of them, as that they are become ſo *Cheap*, that it is ſcarcely worth the Merchants while to bring them over; for where there was one pound of *Sugar* ſpent forty or fifty years ago, now there is a Thouſand; and where there was then one quart of *Wine* drunk, there is now *Ten Thouſand.*

The uſe of *Tobacco* and *Brandy* a hundred years ſince was hardly known; nay, the uſe of our *Ale* and *Beer* has hardly been above two hundred years, which now we account moſt Natural; there is ſomewhat may be ſaid againſt *Beer*, but becauſe it is made of our own Grain, I ſhall not ſay any thing here of its Nature or Operation, having treated of it in another place. Great hath been the Increaſe of thoſe Foreign Ingredients of late years, inſomuch that they are eſteem'd good to be mix'd amongſt common Food and Drinks, as alſo to be taken *Phyſically*; for you may hear many ſay, that *Tobacco* is good to prevent *Fumes* and *Vapours* from flying into the Head, and ſo make it their conſtant practice to take it. Now if this had any ſuch operation as they ſay, the conſtant uſe of it would deſtroy its Vertues; the ſame may be alledged of *Brandy*, *Wine*, *Spices*, &c. It is to be noted and pitied that Aged People do not only eat and drink ſuch things as are hurtful, but they mix *Spices*, *Sugars* and *Fruits* amongſt all their *Childrens Food*, and between whiles give them *Wine* and *ſtrong Drink*, which muſt be very Injurious to their Health; for all Children are tender, both as to their Spirits and Bodies; and becauſe they are growing, their Nature requires great ſtore of moiſture, which can be no other-

otherways maintain'd but by a ſimple and mean Food and Drink: If you mix their Food with *Sugars*, *Wine*, *Spices*, and *Spaniſh Fruits*, they will certainly over-heat the Body, ſtop the Pores, dry up the Radical Moiſture, hinder the pure moiſt Vapours of the Air that they cannot penetrate the Body: Theſe deſtroy the Stomach, blunt the edge of the Appetite, contracting the Veſſels of their *Stomachs*, making them *lean* or *Conſumptive*, and in others breed abundance of *groſs Phlegmatick Humors*, all according to the Nature of each Child's Conſtitution: It cauſeth likewiſe all their external parts to burn and glow with unnatural Heat, generating many Windy and Watery Diſeaſes and Evil Juices in their Joynts: All theſe Maladies are much augmented by other indulgent ways Women uſe towards their Children, as keeping them *over warm*, eſpecially at night, and feeding of them *too often* and *too plentifully*, inſomuch that their Stomachs are always foul'd and furr'd with groſs and Phlegmy Matter, their Food being *too much in Quantity* and *too rich in Quality*, which makes the Children uneaſie, apt to cry, and froward, and puts their Nurſes to abundance of trouble, which would be in a great meaſure prevented, if *Temperance* was obſerv'd, and *Women* would be content to give their Children that kind of Food that were *proper* for their Ages and Conſtitutions, and which does grow under and by the Vertue of their own Conſtellations; for every *Country* or *Climate* does furniſh the *Natives* thereof with all things, both for *Food* and *Phyſick* proper to preſerve Nature, having more agreement and unity with our Conſtitutions. Is there any ſort of thing brought from the *Weſt* and *Eaſt-Indies*, from *Spain* or any other Country, that is to be compar'd to our *Bread*, *Cheeſe* or *Butter*? Have we not a great multitude of excellent *Herbs* and *Roots*, which make good wholſom Food? And have we not alſo excellent *Water*, which is not only the beſt of Drinks it ſelf, but by the help of our *own Grains* and *Fruits*, makes various ſorts of Drinks as ſtrong as *Wine*? And do we not make excellent Drink of *Apples*, more proper for our Bodies, and more ſuitable to our Nature than any of the

Spaniſh Wines? What is it that Engliſh People want, either for the Belly or the Back, if *Wantonneſs* or *ſuperfluity* was ſet aſide? Are not all ſorts of Food that are of our *own Growth* more ſuitable and friendly to our Natures, than thoſe that come from other Countries? Are not thoſe that live in the moſt remote parts of *England*, and far from *Cities* and *Sea-Ports*, where *Mony* is ſcarce, and ſuch things dear, that the common People cannot buy them, moſt healthful and freeſt from Diſeaſes? But now thoſe *Out-landiſh Ingredients* begin to be ſo much admired, that the *good Dame*, *viz.* the *Farmers Wife* will ſell her *Eggs*, *Butter*, *Cheeſe* and *Wheat* to buy *Sugar*, *Spice* and *Tobacco*, which ſtand them in no ſtead, only to increaſe *Intemperance* and *Diſtempers*. The very *Plough-men* and *Shepherds* defile their moſt pleaſant Air with the fulſom Fumes of *Tobacco*. Likewiſe, the common uſe of theſe things have made way for various *Trades* and *Imployments*, ſo that a great part of the People are imployed to bring them over, and to diſtribute them here; ſo that there is ſmall hopes of leaving off theſe Superfluities; they are become as it were Eſſential to the Nature of the Uſers; but the cheif Happineſs of Engliſh People is, that their own Country does abound with all things that are needful for the ſupport and preſervation of Nature, and that every one is left to his free choice. Therefore a Wiſe Man may in the midſt of thoſe various *Superfluities* live ſoberly and temperately to his own comfort, and the praiſe of his Creator.

2. It is to be obſerved, that moſt of the *Fruits* and *Spices* that come from thoſe hot Countries are not only diſagreeable to our Natures, but even the Natives of thoſe places do very moderately and ſparingly uſe them, eſteeming them not fit to mix with their common Food; the ſame is likewiſe true of their Moderation in the uſe of *Wines*; for they do not drink it as we do in that abundance, but ſparingly, and mix'd with *Water*; beſides, the frequent uſe of the fore-mention'd Ingredients do make Engliſh men *too Effeminate*, & do in no wiſe agree with their Conſtitutions; for cold Countries do make hardy, ſtrong and *Martial* People,

People, as alſo Food of that Nature does by its ſimile maintain and preſerve the Health of the Body and Mind far beyond what is brought from thoſe hot Climates. But if the Natives of thoſe Countries ſhould eat and drink thoſe *Spices* and *Wines* in that Quantity as we do, it would, as it were, deſtroy the very *Radix of Health*, which is one main cauſe why our *Engliſh* are ſo unhealthly when they travel and live in ſuch hot Countries; for they continuing the ſame Intemperances which they accuſtom'd themſelves unto their own Countries (which thoſe places will not admit of) their Bodies and Natures do much alter and change, when they alter the Climate; and not only our *Bodies*, but alſo our *Diſpoſitions* and *Inclinations* are thereby much changed. Therefore all People ought ſtrictly to obſerve ſuch degrees of *Temperance* in ſuch places as are moſt ſuitable and profitable to preſerve Health; for not only all ſorts of their *Fruits* and *Food*, but their *Drinks* alſo do much differ from ours, the predominant Quality whereof ſtanding chiefly in the Nature of *Sol* and *Venus*; and if ſuch *Fruits* and *VVines* be not taken ſparingly, they will quickly awaken their Centers and Natures in the Body, and cauſe the moſt ſubtle Spirits to evaporate, as moſt do find after drinking plentifully of *VVine* or *ſtrong Drinks*, and eating Food in which thoſe *Rich Fruits* are compounded, how indiſpoſed will Nature be, how heavy and dull the ſenſes, and as it were ſtupified? And this is cauſed not only by over-charging of Nature with the quantity, but with the Quality alſo of the Food, which doth ſo violently open the *Solar* and *Venerial* Properties of the Body by a ſympathetical operation, and does evaporate the pure Spirits, and conſumes the ſweet Oyl, whence the pleaſant Life burns; after ſuch Intemperance in eating and drinking, you find great alterations in the ſtate of your Body. Some think, *That the ſtronger the Liquor, and the Richer their Food is, the more Vertue and Strength is in it*; but the contrary is to apparent; for nothing is more hurtful to Nature that that which contains much Nouriſhment; for this cauſe many People are out of order, their natural ſtrength decaying by degrees,

grees, and occasioning many Diseases to reign, which had no being in former Ages, when the use of such things were not known. In remote parts, where such *Fruit* and *Wines* cannot be procur'd, they are happily freed from many grievous Distempers, with which we are afflicted. But all that I can say will not convince such as are *Wise in their own Conceits*, nor prevent them from boyling two Quarts of Ale to one, with good store of Oatmeal and *Spice*, and then sweetning it well with Suger, give two or three Quarts a day hot to Child-bed Women.

Of *Fish.*

Fish generally are cold and moist, of them some are easie, others hard of Digestion: The frequent and plentiful eating of this begets Phlegm, and a kind of cold moist matter in the Body; likewise we are to account some of them unclean and unwolsom, others clean and wholsom: the first sort are such that are bred in muddy stinking Waters, as *Ponds*, &c. where the Water has no motion, or in *Rivers* which receive the Excrements of Cities or Towns, such *Fish* produce bad Nourishment, corrupt the Blood, and cause Obstructions, Scabs, Leprous Diseases, &c. If People were sensible of the hurt they do, they would no more eat them, than they would *Frogs*, *Snails*, yea, *Snakes*, for they all have one and the same Original, and are generated from a like matter: These Creatures, or rather Vermin (for so I may call them) are produced from Putrifaction, gross and unclean matter, and wonld be abominable to Humaue Nature, if they were known to be such; besides the Diseases they cause, they also defile the Spirits by awakning their Similies, they prove frequently to be of Ill consequence both to the Body and mind: Those *Flsh* that have no Scales, are unclean, and the Nourishment they afford is of a moist and slimy Nature. But on the contrary, those that have both Scales and Fins, are wholsomer, and are of a dryer Substance, and easier of Concoction; those that are bred ir clear gravelly running Waters and Rivers, are

sweet,

ſweet, pleaſant and wholſom, if taken in their proper Seaſon.

Both the Seller and Buyer of *Fiſhes* are guilty of great miſtakes about them; the Fiſher-man does commonly let them dye of themſelves, or by throwing one upon another, cauſes one rather to ſuffocate another; this way does a great deal of harm to the *Fiſh*, as well as to other Creatures, *viz. Cows*, *Sheep*, *&c.* But the better way is to give them a wound ſo ſoon as you take them out of their proper Element, rather than to ſuffocate them; for by this, the pure *Eſſential Spirits* and *Balſamick Body* ſuffers Violence. There is a cuſtom among ſome to keep Fiſh alive until they have a mind to eat them; this is chiefly practis'd among the *Dutch*: Though it be a very good Cuſtom, yet a great many commit Errors in this particular, for they are ofttimes kept in a ſmall quantity of thick ſtanding Water, until they languiſh and grow weak, fainty and poor: But if you have a mind to keep them, let them be put where there is plenty of good Water: Do not put any great quantity together, neither keep them too long before you uſe them.

CHAP. VIII.

Of the Miſchief of *Variety* of *Meats* and *Drinks*, and the Inconveniences of *Improper Mixtures*; and on the other ſide, what *Foods* are fit to be *Compounded*.

THE mixture of ſeveral things of diſagreeing Natures, is common in this wanton Age to moſt ſorts of People, except ſuch as are conſtrain'd through pure Neceſſity to live on ſimple Meats and Drinks; but in adding of divers ſorts of Food together, ſo as to render them Wholſom, or not very Prejudicial to the Health, there is required a greater Underſtanding than ordinary *Houſe-wives* are endu'd with, or indeed the beſt *Cook*; for

for their buſineſs is to gratifie the Extravagant *Fa-cies* and Liquoriſh *Pallates* of thoſe they belong to, rath- than to ſtudy to prepare what is agreeable to Nature.

For when you *mix* two, three, or four things toge- ther, if the predominant Quality in *each* be of contra- Natures, then ſuch Food will produce *a diſagreeing Nou- riſhment* in the Stomach, whence muſt ariſe an inwar- *Strife* and *Contention* for maſtery, ſo that oft-times th- pure Vertues and Spirits ſuffer violence, and become ſuf- focated. This is manifeſt in all ſorts of Herbs, Woods Earths and Drugs, which *Dyers* and *Painters* uſe, *two* o- which being mixt, produce a *third* of a kind and natur- contrary to *both*; and if you add a *third* Ingredient of Nature contrary to thoſe *two*, it will become a *fourth* Species: The ſame thing happens in *Eatables*. As you al- *ter the Taſte* of any ſimple Food, by adding one or mor- Ingredients: So you *vary its Nature*, ſo that it becomes not only of *another Taſte*, but a quite *different Operation*; for this cauſe there ought to be great Caution and Dis- cretion uſed in *Mixing* of Food, or elſe you bring all in- to *Confuſion:* We ought to underſtand the Nature o- each Ingredient, and what *Juices* and *Nouriſhment*, two or more things conjoyn'd, will produce; for each parti- cular makes ſome Variation, either for the *better* or th- *worſe*; for all *Taſts* in Food have the very ſame Origina- as *Colours*, and *Cooks* ought to be as skilful as *Painters* i- their Mixtures, which, if well obſerv'd, moſt Peopl- would be free from deſiring ſuch Compounded Diſhes, moſt Men, through ignorance of the Nature and Opera- tion of things, imagining, that the *more* both *mean* an- *rich Ingredients* are mix'd together, the *greater* and *bett-* the Nouriſhment: The contrary whereof is true, f- ſuch things do generally produce a Nouriſhment of a co- trary Nature to moſt of the Ingredients, as is evident i- *Painting*; for Example, take *Indigo*, *Ultramarine*, or a- *Blew*, and mix it with *White*, and it makes a *Skie* to wh- degree you pleaſe; but then put a third, *viz.* mix a *Pa-* Colour, and makes a *Green*, which is a fourth Colour, o- contrary Nature to both the firſt, ſecond and third; a-

mix *Verdigreaſe* and *Pink*, and it makes a *Green*; take *Lake* and *Ultramarine*, and it gives a deep *Purple*; mix *Lake* and *White* together and you have a *Pink* Colour; and if you would have the deepeſt *Black*, take the *whiteſt Ivory* you can get, and burn it, and the *Aſhes* will perform your deſire; ſo likewiſe *Copperas*, *Gauls* and *Logwood* dye a *Black*, though none of them are ſo.

Furthermore, it is to be noted, that there are but *Seven* perfect *Colours* in the World, which have their Original from the *ſeven Conſtellations*, viz. *Black*, *Red*, *Yellow*, *Blew*, *Lake*, *Green* and *White*, each of which does contain the true Nature of all the Seven; but that Qurlity that predominates denominates the Colour, and all the other lie as it were hid or captivated; but when another or contrary Colour is mixt or incorporated therewith, then both thoſe Colours loſe their right in Nature, and thro' an inward ſtrife and contention, there is a *Third* awakned, which before the mixture lay hid and captivated, and this *third* is of a contrary Nature to both the firſt; and ſo you may by continual Additions of other Colours, alter it into a fourth, a fifth, a ſixth, and ſo on: for from an apt Commixture of theſe ſeven Colours, an ingenious Artiſt in Parting can imitate and repreſent the Colours of *all things* in the whole Univerſe: The like is to be underſtood of *Taſtes* and the nature of *Food*, mixing of two things of contrary Qualities, produces a *third Juice* different from each of them; and if you add a third Ingredient, that is in nature contrary to both the firſt, it will awaken another Nature, which lay hid or captivated; and ſo their ariſes a *fourth thing*, and this it performs by *Simile*, making that property in Nature ſtrong which was weak, and cauſing that to become *manifeſt*, that before did diſappear. As in the before-mention'd Inſtance of mixing *Blew* and *White* that produces a *Sky-colour*, which is one degree of Variation; but then mix *Pink-colour* with theſe two, and it makes a *Green*, which is quite contrary to both the firſt and ſecond: Now before the *Pink* was ſo added, this ſame *Green* was eſſentially in both the Colours, but not manifeſt till the *Piuk* captivated both the *1ſt* and *2d* and made them diſappear,

pear, and ſo brought to manifeſtation that Colour wh
before lay dormant. So great is the Power of Natur
altering, changing, and as it were new-making, wh
things of contrary Qualities are intermixt, and this i
ſtrongly and really (though perhaps not altogether
viſibly) in *Foods* as in *Colours*.

Hence the Wiſe men in all Ages have chiefly c
mended *Simple* Meats and Drinks, for they knew ſo
what of the ſecret Powers and Operations of Nature,
were ſenſible that there were but very few that had
derſtanding rightly to compound Diverſities of Pr
ſions; this muſt be reckon'd one of the principal Rea
why People lived ſo *long* of Old in perfect Health,
cauſe they us'd *ſimple* and *innocent* Meats and Drinks.
in our days there are but few that in their whole L
do know the particular Operation of any one ſort
Food, for they will not content themſelves without
rious things mix'd together, many of which being of
agreeing Natures, are attended with very evil Co
quences: And eſpecially (with grief, ſhame and pi
ſpeak it) there are ſcarce *any People* in the World n
guilty of Gluttony and improper mixtures of Food t
the *Engliſh* Nation, who likewiſe are more guilty he
of late Years than ever heretofore; for they have
only a great number of various ſorts of Food in t
own Country (which are moſt agreeable to the Co
tutions of the Inhabitants) but vaſt quantities of *F*
and *Spices*, *Liquors*, &c. that are brought from o
Countries, and the remote Regions of the World, w
ſerve only to gratifie *wanton* and *liquoriſh* Pallats,
promote *Gluttony* and *Exceſs*.

And here I ſhall nominate ſome ſorts of Food, *which*
monly are eaten, as Examples, *to demonſtrate with*
improper *Ingredients the ſame are Compounded, inſo*
that Nature doth abominate them.

1. Obſerve the compoſition of *Cakes*, which are freq
ly eaten, and given eſpecially to Children as *Food*? In

there are commonly *Flour*, *Butter*, *Eggs*, *Milk*, *Fruit*, *Spice*, *Sugar*, *Sack*, *Roſe Water* and *Sweet-Meats*, as *Citrons*, or the like: Now here are *Ten Ingredients*, which are of ſo many ſeveral Natures and Operations, but being intermixt all in *one Maſs*, the ſimple and natural Vertues of all and each of them are deſtroy'd, and changed into another Nature; ſo that the predominant Quality of each of them ſuffers Violence, and loſeth its natural Power, and there it becomes a *Confuſion*, and the ſimple Taſte of each thing is ſo intermingled and adulterated, that the Pallat cannot diſtinguiſh one from another, and the *whole* proves *ungrateful* to the Stomach, as appears in that, Should any Perſon be confin'd to ſuch *Cakes* only, and make them his *conſtant Food* but for two or three Weeks, Nature would grow ſick and out of order, and the Stomach and Pallat would *nauſeate* and *abominate* them; and any *two* of the ſaid Ingredients make *far better* and *wholſomer Food*: For how long may a man live with *Bread* and *Milk* before Nature becomes weary? Divers have ſcarce us'd any other Diet for many Years together: So likwiſe *Bread* and *Butter*, *Bread* and *Eggs*, *Bread* and *Fruit*, *Bread* and *Sack* or other *Wine*, is very good Food, and a man may uſe any of them a long time without nauſeating Nature. So that you ſee here, that *Ten* rich Ingredients mix'd together do not make ſo good, wholſom or natural Food, as *One* or *Two* of them; for if two things be mix'd together that bear a friendly Aſpect to each other, ſuch things make but a degree of Variation, and that for the *better*; for when the Ingredients are proper, and not too many, the inward or hidden Qualities in each thing are awakened and ſtrengthn'd, ſo that ſuch Food becomes more agreeable and gives better ſatisfaction to Nature than any one ſort of Food can do: As for Example; *Bread* and *Milk* have a *ſimile* with each other, therefore a man may live a long time with it before Nature be cloy'd; the like may be ſaid of *Bread* and *Butter*, *Bread* and *Cheeſe*, &c.

2 In ſome other compounded Foods the caſe is far *worſe*; for in *Cake* all the Ingredients have attain'd their

full

full *Ripeneſs*, *Strength* and *Vertue*: But in other ca
unripe Fruits are compounded and made into Food, a
Goosberries and *Sugar* in Tarts, *&c.* where the *Berr*
the *Sugar* being both Extreams, ſuch Food cannot
fore afford a proper Nouriſhment; and if a man
be confined ſoley thereunto for a *Month*, his Nature
neither be ſuſtained nor ſatisfied, becauſe ſuch imi
Fruits are too Crude and Phlegmy, and the uſe o
was firſt brought in by *fooliſh Nice-pallated* Peop
Gluttons. For no ſort of *Fruits* nor *Grains* ought
eaten till they have attained to ſome degre of *M*
nor will they before afford any firm Nouriſhment,
they be never ſo artificially mix'd with Spices,
&c.

3. It is no ways proper to mix *Fruits* that grow
Climates, as *Reaſins*, *Currants* and *Sugar*, with *Fl*
Fiſh, as is done frequently in *Pies*, *Sawces*, and othe
of Food; for the ſame diſagreeing in their *Radixes*, g
ly prove of ill Conſequence to Health, and nothi
good, ſo pleaſant, and ſo wholſom to be boyl'd an
with *Fleſh*, as our own Country *Herbs* and *Roots*:
is alſo to be noted, That all *Foreign Fruits* are more
able when mixt with our *Fruits*, than with ou
though we have little or no need of them with eit

4. It is an ill Cuſtom among many to compoun
by mixing *unprepared* things with ſuch as are *alre*
pared; as for Example in thoſe they call *Bread-Pi*
Now *Bread*, when 'tis well bak'd, and other Circum
performed to it, as they ought to be, is then prep
its higheſt degree of uſe and excellency, being t
friendly Food that ever was invented, and wha
preparation or alteration it paſſes thro' afterward
eth a ſick faintneſs to attend it; for in its firſt p
tion or digeſtion its crude phlegmy, groſs parts w
ſtroyed, and the groſs Body open'd, by which the p
rituous parts and balſamick Vertues become more
ſo if *Bread* be put to a ſecond preparation, or go
another digeſtion, the eſſential Vertues thereof
were totally deſtroyed, and all ſuch Food has a f

ſickiſh Taſte and Smell, and if a man ſhould but for a ſmall ſpace be confined thereunto, his Stomach and Nature would quickly grow weary and abominate it; (only thoſe that do frequently uſe ſuch Unnatural Preparations, do in ſome degree hide the fainty Quality by various mixtures) The very ſame is to be underſtood in all kind of *Food.* For would any man willingly eat of Meat that is once *boyl'd* or *roaſted*, and let be cold, and afterwards boyl'd or roaſted again? Or mix ſuch Fleſh with raw, and ſo prepare them together.

5. This is further manifeſt by all *Broths*, and *Pottages* that ſtand to be cold, and are *heat again*; when firſt made they are full of Life and Spirits, of a pleaſant Smell and brisk Taſte, grateful to the Stomach, and eaſie of Concoction; but when they have been at the Fire the ſecond time, the ſpirituous Qualities, that in the firſt preparation were ſet at liberty, and rendr'd Volatile, are evaporated, and they become of a *ſtrong dull Taſte* and *Smell*. For all ſorts of *Food* over-prepared, or twice prepared, are hurtful: For this cauſe *Water-Pap* that is made of *Bread* is not an wholſom Food, and no way proper for ſick People or Children; and ſo much the worſe, when it is made *fulſom* and *ſtrong* by the various Ingredients they add to it; The ſame may be ſaid of *fermented Liquors*, as *Beer*, *Wine*, &c. if they be committed to the fire, they become of a dull, flat, heavy Nature, void of Spirit and Life; or if ſuch be put into Food, and that ſame Food afterwards prepared by fire, then alſo they loſe all their pure Vertues, and there does only remain the ſtrong original Quality, which is a Death rather than Life. This ſhould be well noted by all *Houſe-Wives*, and by *Nurſes* eſpecially among ſick People, and not make them as much Poſſet-drink or Broth as will ſerve them twenty four Hours, and when occaſion is, heat it again and again, thereby deſtroying all its pure ſpirituous Parts and Vertues, till it becomes as ſick and fainty as thoſe that are to eat and drink it; for ſuch things are burthenſom to a well Stomach, and what then muſt they be to thoſe as are ſick and out of order, whoſe Spirits are few, and thoſe weak and languiſhing?

6. There is another Trick of Nurſes, which eve learned do often adviſe, *viz.* when People are ſick, t their Drink with a Cruſt of Bread in't. Now both have been prepar'd before, even to the higheſt d ſo that by this boyling them together again, as w *Drink* as the *Bread* loſe their Vertues, and the Dri comes as flat and dull as *Pond-Water* in a hot Summe and then the *Wiſe Nourſe* adds a luſty Quantity of to hide its groſs dull fulſom Taſte, which renders duller and heavier on the weak Stomach of the ſick. all ſuch Drinks are *nauſeous* to Nature even in t Health, ſo that if a well man ſhould drink conſta ſuch *Perboyl'd dulcified ſtuff*, it would diſturb Natu ſend dulling Fumes into the Head, deſtroy his Ap and cauſe an unpleaſant heat in his Stomach, with *my Droughtineſs*, nor would it give Nature any ſat on; And if its effect be ſuch on the *ſound*, what m muſt it need do thoſe that are already *Diſeaſed*? *tiſh Ignorance* did not poſſeſs many of them that the World for *Learned men*, *great Rabbies* and *Doctors*, they would certainly never act ſo cont Reaſon and Nature as they do: Nor do I know a ſon why good *Ale* or *Beer* ſhould be eſteem'd *Ra* by moſt, even *Phyſicians* themſelves; has it no thro' ſeveral *Digeſtions*, as *boyling by Fire* and *Ferm* which are the higheſt Preparations it will adm that neither Nature nor Art can advance it? For Liquors be committed to the fire a ſecond time, rituous parts do either evaporate, or are ſuffocate are ſo pure and volatile, and ſtand ſo external, t will not endure any violent Motion or harſh touch them, without manifeſt Injury; therefore mon *Beer* and *Ale* well brew'd, and of a proper ing briſk and full of Life, is abundantly to be p before Drink again boyl'd, either by it ſelf o cruſt of Bread.

This may ſomewhat be illuſtrated even in *Water*, which is crude in compariſon of *Beer* and has never paſſed thro' any Digeſtion to unlock

rituous parts; yet if you take ſuch Water from the *Spring*, and boyl it, 'twill open the crude Body, and cauſe the pure ſpirituous parts to become ſo volatile that they will evaporate, ſo that 'twill be good for little or nothing, if it be not uſed preſently. If you would know whether it be true or no, do but walk into the Houſe of *Dame Experience*, Take *Common-Water*, boyl it, put it into a good ſweet Veſſel or Barrel; then fill a like Barrel with *Water* from the ſame Spring *unboyl'd*, and keep them for further uſe, as Sea-faring men do for their Voyages; then obſerve what follows, The Water that was *boyl'd* will *ſtink*, and *never be ſweet again*; but the other, tho' it ſtink, or rather ferment (as ſome Water will do twice or thrice) yet it will be good and *ſweet again* for all Uſes. Again, if you *boyl Water* in *cold Weather* or *Froſt*, it will afterwards freeze ſooner and be colder than ſuch as has not been boyl'd. Now there muſt be ſome Reaſon for this, which is no other, than that the *boyl'd Water* has loſt its inward ſpirituous or warming Nature, ſo that 'tis become more *Saturnine*, cold and earthy, whence the Air has the greater Influence upon it, and cauſeth a quicker Congelation: So likewiſe it is to be obſerv'd, that if you boyl Water an hour, or any conſiderable time before you put in your *Fleſh*, *Herbs*, or what elſe you would dreſs in it, ſuch Food will not be ſo ſweet nor wholſom as what is put into the Veſſel as *ſoon as the Water boyls*; or if you boyl Water an hour, and then let it ſtand till 'tis cold, and afterwards boyl any Food in it, it will give it a ſtrong fulſom Smell and Taſte, make it hard of Concoction, affording but a bad Nouriſhment. All which ſhews, the Fire has power to open the body of the *Water*, cauſing the ſpirituous parts to become volatile, and makes them capable of being evaporated on a ſecond boyling, much more than of *Beer*, *Ale*, &c.

7. There are many other *Improper Mixtures* that are common in time of Sickneſs as well as Health, as mixing ſeveral ſorts of *Syrups* with their Drink, and making up *Cordials* with *Syrups*, which Nature doth loath; for no Syrups are ſo greateful to the Stomach as *White Sugar*, they

being naturally of a *dull heavy, flat Quality*; they ar
broken body, the pure ſpirituous parts are ſuffocated,
ſo have not that briskneſs on the Pallat and Stomach
Sugar. For tho' Syrups be made of White Sugar, yet t
are nothing ſo good, being mix'd with any Drink or Fo
inor ſo grateful, as the ſame Sugar; for every time Su
cs melted down, the ſpirituous parts are *flattened*, an
cannot attain its proper natural Goodneſs, except it
*fi*ured again, and ſuch an order obſerved as follows in
a*ning*, for then there is a ſeparation made, and it obta
purer and finer Body, which is not done in *Syrups*;
therefore if in Health you drink them in *Beer* or *W*
the Stomach doth not ſo well like them, nor will they
ſo pleaſant, eſpecially if often drunk, much more na
ous muſt they needs be to the *ſick*: And eſpecially m
burthenſom to weak Natures are ſuch *Syrups*, when m
with improper Ingredients and Liquors, as with cold
ſtilled Waters of various Herbs of diſagreeing Natures,
then to add (as moſt do) that which they call *Epider*
Water, which makes a *Cordial* ſicker than the Patient
takes it. I would have any moderate Perſon conſ
and judge, whether a man in good Health can with
great violence to his Stomach, and diſorder, ſup off
Cordials, and other compounded *Slip-ſlops* as the Sick
forc'd continually to ſwallow down? And if ſo, w
a deplorable condition are the Sick in, when moſt
the things both for *Food* and *Phyſick*, that are orde
and preſcribed by *Phyſicians* and *Apothecaries*, are g
erally nauſeats to Nature? So that when we would
ſcribe a *filthy abominable Taſte*, we ſay it taſtes like
ſick, or like a *Medicine*. 'Tis enough in all Conſcie
to make a well Perſon *Heart-ſick*, to be confin'd but
or three Weeks to the Circumſtances a ſick Body is
jected unto by theſe *Men of Method*, and their *Tu*
Creatures the Nurſes: For.

Firſt, he muſt have all his Drink boyl'd forſooth, w
a Crust of *Bread* in it: This too he muſt drink as
as may be endured; and *Miſtreſs Nurſe* for pure Lazi
will make at *Once* as much fulſom *ſlip-ſlop* as will ſer
wh

whole Day and Night; and ſo the poor languiſhing Creature muſt take it *heated again* and *again*: Then *Gaffer Doctor* enjoyns him every two hours a quantity of his *ſick Cordial:* and to compleat the Tradedy of his Martyrdom, there muſt be a rouzing *Fire* in the Room, tho' it be at Midſummer, the *Curtains* muſt be drawn *cloſe*, and a Cloth before the *Windows*, ſo that there can ſcarce come the leaſt *Breeze* of Wind or pure Air into the Room; whence the impriſoned Air therein becomes *ſulpherous* and ſo *noxious*, that ſuch Chambers ſend forth ſuch ſtrong and fulſom Scents and Fumes as will diſorder the moſt healthy, if they continue there but a while. Theſe are ſome of the abominable (I had almoſt ſaid *Murderous*) courſes the poor *ſick* are confined unto, which is much to be pitied, and deſerves to be remedied.—— And therefore tho' this Diſcourſe may ſeem a *Digreſſion*, I am confident the Judicious will pardon it.

8. Another very improper Mixture, is, when People eat ſeveral ſorts of *Fleſh* and *Fiſh* at one and the ſame Meal; for theſe two Creatures are of different *Radixes*, therefore being eaten together make an unwholſom Nuoriſhment in the Body of a contrary Nature to them both, eſpecially when the various ſorts of *Sawces* and *Ingredients* of that kind are intermingled. There are ſome fooliſh *Epicures* that ſtow ſo many various Kinds and Natures in their Paunches, as if they would eat up all the *fraight* of *Noah*'s *Ark* at a Mouthful, and cannot Dine without as many different Ingredients as an Apothecary puts into the Compoſition of *Mithridate*, which is ſaid to conſiſt of abovt *Two Hundred.* But ſo far were the Wiſe Antients from this extravagant Gluttony and Uncleanneſs, that ſuch of them that did admit the eating of clean *Fleſh* and *Fiſh*, would not uſe the ſame *Veſſels* in preparing the one, as they did with the other, but had *diſtinct Kittles* and *Platters* for each, to keep them apart.

9. There is another ſort of Food much eaten by the *Engliſh*, and more than by any other Nation, viz. *Pies*, which are many times compounded of *Ten* or *Twenty* ſeveral Ingredients, many of them of contrary *Natures* and

Radixes, as firſt, there is the *fineſt Wheat-flour*, the
or *branny* part (which contains the moſt *opening*, *clea*
digeſtive faculty) being unhappily taken away, and ſo
ouſly ſeperated, that the fine Flour thereby becom
a ſtopping glutinating (or *glewing*) Nature: 2*dly*,
is good ſtore of *Butter* mixt with it. And 3*dly*,
and ſeveral ſorts of *Spices* and *Spaniſh Fruits*, and
other things, which are all bak'd together, and there
boyl in the deadly ſulpherous Airs of the *Ovens*,
out the Influences of the pure Air, and without ſuff
Liquour to help Digeſtion, or cleanſe and purifi
groſſneſs of ſuch things, but they lie ſuffocated in
own Juices, the Good and Evil all jumbled toge
whence the whole becomes Naught; the Nouriſ
ſuch food yields is neither Proper nor wholſom; f
Inequality of the Ingredients have deſtroyed all the
Vertues of each, ſo that there is *Confuſion* and *I*
awaken'd, which in the Body irritate their Like
and thence *Diſeaſes* and *Diſorders* follow.

Therefore the more Wiſe and well-minded Perſ
all Ages, whoſe deſire was to know and fear the
and aſſiſt his Hand-maid, *Nature*, have always ch
moſt *ſimple innocent Meats and Drinks*, knowing tha
had near Affinity to *Harmony*, and had not power
get or excite any quality or property in Nature, but
was like themſelves, *Peaceable* and *Harmleſs*; for the
the Equality and Concord any ſort of Food or Dr
the greater Power it has to preſerve the Body and
in the like ſweet Temper and Unity, which cuts
Diſeaſes in the Bud, and prevents their very Seeds.
this cauſe *Water* throughout the World in Pri
Times, and in moſt Countries to this very da
been, and is eſteem'd the beſt Drink, for that i
to ſuch as drink it a full ſatisfaction; whereas
ther ſorts of Drinks, eſpecially thoſe that exc
any particular quality, do leave ſome deſire behind
a man has drunk them, to drink *more*, (though
already he hath exceeded in quantity;) the very
in ſuperfluous Food, only men cannot eat ſo *long*,

much as they can Drink, becauſe Food is *heavy* and *hard* of Concoction, and requires time to digeſt; whereas drink is *thin* and *Spirituous*, and therefore it quickly makes ſeparation, and finds many ways to paſs away, which Food cannot do: Therefore over-charged *Meals* of ſumptuous Food, do often prove more dangerous to the Health of the Body than a *debauch of Drinking*, tho' both are worſe than *bruitiſh*, and very *hazardous*.

But on the contrary, thoſe that accuſtom themſelves to *ſimple Meats* and *Drinks*, do not only highly ſatisfie and gratifie Nature, and preſerve themſelves in perfect Health, which is the reward the Lord has ordained for the *Temperate*, but they cut off all Superfluities (the Seminaries of Diſeaſes) in the very Bud; whereas the Gluttonous and Intemperate are liable to a thouſand Snares and Inconveniencies, which makes their Bodies unhealthful and unſerviceable, and beclouds their Minds and Intellectuals, ſo that they can neither know *themſelves*, nor their *Creator* in any other thing as they ought.

But ſtill there are ſome ſorts of Food that may be properly *Compounded*, as bearing a *Simile* with each other: As,

1. *Bread*, *Butter*, and *Herbs* either *Boyl'd* or *Raw*, as alſo ſeveral ſorts of *Roots*.
2. *Bread* and ſeveral ſorts of *Fruits*.
3. *Bread* and *Milk*, or *Milk* and *Flour* boyl'd together, with ſome *Water* and *Oat-meal*, and *Milk* and *Water* boyl'd,
4. *Bread* and *Butter*, *Bread* and *Cheeſe*.
5. *Milk* and *ripe Fruits*, as *Milk*, and *Apples*, &c.
6. *Butter* and ſeveral kinds of *Pulſes* boyl'd.
7. *Bread*, with all ſorts of *Fleſh* fit to be eaten.
8. *Herbs* and *Fleſh*.
9. *Roots* and *Fleſh*.
10. *Bread* and *Eggs*; but *Butter* is but an improper Ingredient with *Eggs*.
11. *Bread* and *Fiſh*.
12. *Oyl* and *Fiſh*; for *Butter* is not ſo good: Alſo *Fiſh* is wholſomer boyl'd in Water, than prepared any other way,

I could nominate many more Mixtures, but these are the most natural and agreeable to each other, and most of them have mutual and friendly Aspects from their Radixes; so that what variation these Ingredients do make, 'tis for the better, they advancing each others Vertues.

If People could be perswaded to be moderate in Quantity, and perfer such simple Viands and proper Mixtures in their *food* and *drink*, and observe to prepare their *Meat* according to the Rules before specified, most of those cruel Diseases now reigning and raging would be prevented. There is abundance more in the observation of these things, than the generality of People understand or imagin. All that I desire of the Reader, is, that he would be so friendly to himself to make *Tryal*; for no man can be truly sensible of the Evil of any thing, except he separate himself from his Errors, and tries the contrary. *Butchers*, *Tallow-Chandlors*, *Poulterers*, and many other offensive Trades perceive not those filthy *Stinks* and *Fumes* which Slaughter-houses, Melting-houses, &c. send forth, except they seperate themselves for a while into a more pure and cleaner Air, and then they become capable of distinguishing one from the other. For the like Reason, those that have accustom'd themselves to unnatural and improper mixtures of Food or bad Preparations, their Pallates and Stomachs are become *One* with such things, and they can as little distinguish the pure natural Taste and Scents of Food from the contrary, as the Trades-men afore-said can the noisom *fumes* of their own Shops and Work-houses. There are many Thousands of brave *finical Dames* in this Nation that are so curious in their Houses, and in whitening their Linnen, that they themselves can hardly tell what will please them; and yet after all, they lie on *Beds* that do really *stink* worse than *Common Houses of Office*, tho being us'd to them, they do not *smell* it, neither can they, so great is the power of the Evil Nature and Custom. And in these *stinking Dungs* these *delicate Madams* spend two Thirds of their time, and surely then 'tis no marvel if they are afflicted with many Diseases and Weaknesses; for if they did commit

other Diſorders or Intemperances, this *alone* were ſufficient to deſtroy their Health, as I have at large demonſtrated in my Diſcourſe of the Generation of that pernicious Vermin called *Buggs*.

CHAP. IX.

The Reaſons in Nature why Cities *and* great Towns *are ſubject to the* Peſtilence *and other Diſeaſes, more than* Country-Villages; *The* Excellency *of* Solitude, *and Advantages of a retir'd* Country-Life.

THE Reaſons are, 1. That the *Air*, which is the *Eſſential Life* of all material Beings, is defiled by the Congregating of ſuch *Troops* of *People* together, whoſe very *Breath* is enough to make the *Air* thick, hot and ſulpherous.

2. The *Cloſeneſs* of the *Streets* and *Houſes*, whereby the pleaſant Influences and Salutiferous Breezes of *Wind* are obſtructed, which does condenſe the *Air*, and render it thick and humid.

3. The abundance of *Smoke* that the multitude of Chimnies ſend forth, which is of a keen ſharp ſulpherous Quality, that incorporating it ſelf with the Air encreaſes its dullneſs, and fills it more full of groſs Humidity, whence proceeds *Stoppages*, and many *Obſtructions* and *Diſeaſes* of the *Breaſt*, and the *Blood* becomes tainted with a ſharp ſalt Humour that cauſes the *Scurvey* and a wearieſome *Indiſpoſition* throughout the whole Body.

4. The great Number of *Houſes of Eaſement* that breath and ſend forth their putrid Smells and Scents into the Air, together with the various Uncleanneſſes that otherwiſe proceed from both Healthy and Diſeaſed People, together with the *Waſhings* and *Cleanſings of Houſes*, and the fulſom Liquors *Fleſh* and *Fiſh* have been boyl'd in, mix'd with other loathſom and filthy *Excrements*, all

which

which are continually expos'd in the open Air, and d
wonderfully defile it, not forgetting the *Smoke*, *Duſt* an
Aſhes of *Sea-Coal*, (where the ſame is uſed) which is
a pernicious Nature.

5. The vaſt Number of various ſorts of *Beaſts* and o
ther Creatures, that are by Droves daily ſlaughtered, an
no care taken, but their *Blood* is expos'd to the open *Air*
and runs through the Kennels as if it were clean Water
and no more notice taken of it, whereas the ſame do
not only ſend forth deadly Smells and prenicious Vapours
but fills the Air with *Revengeful Spirits*, which are inhal'
into the Bodies of Men, and there ſtir up *Similies*. Ad
to this the great Numbers of *ſtinking Trades*, which ar
in ſuch places, as *Tallow-Chandlers*, *Tanners*, *Dreſſers*
Leather, *Soap-Boylers*, &c.

All theſe groſs *Scents*, *Fumes* and *evil Vapours* that C
ties are ſubject to, eſpecially great Cities and popul
ſuch as *London*, *Paris*, &c. their Nature being *Saturin*
and *Martial*, proceeding from the groſs fierce wrath
matter, as deriv'd from things wherein the pure Spirit
ous parts and Balſamick Vertues are deſtroyed and t
tally ſuffocated, ſo that there does remain nothing b
the groſs phlegmatick Body, and poyſonous Spirits, wh
Fumes incorporate themſelves with their *Similies* in t
Air, and all the Elements and Stars, where by a ſecr
and ſympathetical power they awaken (by degrees) t
wrathful and poyſonous Properties; for every particu
Quality in Nature has a Key in its ſelf to open the Ga
of its own Principle, whence proceed *Peſtilential Airs*, a
cording to the degree of the awaken'd Poyſons a
Wrath, there being a certain ſympathy between t
Terreſtrial Bodies and the *Cœleſtial*; for all things both
Heaven and in Earth, have but one only ground, and fl
from the two grand Principles, *viz. Good* and *Evil.*

For this cauſe, when the original Poyſons in Nat
and wrathful Spirits, are by the occaſions before m
tion'd, or any others, ſtirred up that they overcome
pure Vertues, they powerfully penetrate all Eleme
and Bodies, and whereſoever they find matter capabl
diſpo

diſpoſed to receive them, incorporate themſelves, and with higheſt diligence endeavour to deſtroy the good Vertues, and thence ariſe evil Airs and various Diſeaſes, which ſuddenly ſeize the Bodies of Men. And this Nature doth not only in the Evil, but alſo in the Good, but not in a ſenſible way; but in a Natural, by Likeneſſes, where things agree in Number, Weight, and Meaſure, there they powerfully incorporate and rejoyce, and caſt out their Contraries. A pergnant Example of this we have in *Sounds*; if two Inſtruments of one ſort be turned to an equal pitch, ſtrike one of the Strings, and the ſame String on the other Inſtrument will ſhake or tremble; this I have done my ſelf, and alſo ſeen it done by others, ſo that there is no boudt to be made of the matter of fact. The very ſame ſympathetical Power have all other things, though in ſome it be more Occult. What man in the World would believe the attractive Inclination which the *Loadſtone* has upon Iron, if it did not appear to his ſight? All or moſt men of Reaſon believe that the Conſtellations, Signs and Elements have a particular, and alſo a general Influence on all Inferior Earthly Bodies, which is apparent to all our Senſes, varying Times and Seaſons, Night and Day, making the Earth fruitful, and the contrary; and do not our Bodies alter as the Elements do? And as the Influences of the Sun vary, ſo do all things under Heaven. How verdent and ſprightly does our Mother Earth appear in freſh and rich Enidroideries, and all the Trees in new Perriwigs, and Flowers ſpringing, and wanton Birds, with inimitable Harmony ſeem to welcom the approach of that great *Eye of the World*, when he begins to renew his Viſits to us in the *Spring*, and all Creatures look blyth, and jolly, and the Blood capers in Uouthful Veins, and nothing appears in Natures univerſal Face but Smiles and Gallantry: On the contrary, when he with-draws his vivifying Beams, and retreats to the Chambers of the *South*, how dull and dejected does every thing become, and Fields and Trees ſtript of their Ornament and Beauty, languiſh like forſaken Lovers, and appear forlorn as hopeleſs Priſoners, and Melancholy as old Age?

Nay,

Nay, if under the Protection of Truth we
Alarum lazy Tradition with a bold Paradox, w
dreading Excommunication from the *Vertuoſo*, f
vancing Hereſies in *Philoſophy*, I would add, that *I*
counter-act on *Superiors*, as well as *Superiors* on
that all things in this lower World have the li
fluences on the *Cœleſtial Bodies* and *Elements*, as the
ſtials have on *Sublunaries* and *Terreſtrials*, and th
mutual Influx they have one upon the other by a
natural Attraction and ſympathetical Inclination.
the wonderful and wiſe Creator has endu'd every
with an Attractive and Influential Vertue; and h
often comes to paſs that the Sons of Men by the
clean Converſations do awaken and ſtir up the W
the *Cœleſtial Bodies*, and by a ſecret, and yet po
Attraction, draws down the malignant Configur
which ſometimes cauſe *Epidemical Diſeaſes*, at
times *Wars*, *Famine*, *&c.* all according to the Na
the Evils or Property of Nature that was aw
As for *Example*: If the People of any Town
give way to Uncleanneſſes in *Meats*, *Drinks*, *&c.* a
dicted to the Impurities of *Venus*, as moſt ſuch pla
then by mutual Inclination the like Property in th
ſtial *Bodies* and *Elements* are excited, and by degre
taminate the whole *Atmoſphere* (or parts of the A
the Earth) with *Peſtilential Poyſons*, cauſing *Botche*
Venerial Diſeaſes, *Fevers* and *Plagues*, all according
degree of the awaken'd Wrath, and the length or
neſs of the time of its operation; for all *Plagu*
Peſtilential Airs, cauſed by Uncleanneſs, do by
corrupt the pure Spirits or venerial Properties
Body; for whenſoever this ſweet Quality is violat
Diſtempers thence ariſing, will for the moſt part m
themſelves in *Botches*, *Boils*, *Scabs* or *Leproſies*, an
in the Fleſh, often accompanied with general We
and a decay of the Radical Moiſture.

But if the Properties of *Saturn* and *Mars* be
lently ſtirred up or awakn'd, and the fierce Storms
ture do predominate in the Hearts and Souls of Me

follow *Tumults*, *Wars*, *Burning of Towns and Cities*, and ſuch like *Calamities* and *Devaſtations*. For Mens evil Words and Works and Unmerciful Cruelties certainly awaken the Wrath of God in the *Stars* and *Elements*, and haſten on Judgments. No Man or Nation can eſcape the great Law of Retaliation, which the Creator ordain'd in the beginning; for *Moſes*'s Law was the greateſt and moſt excellent of all Laws, becauſe it was built and had its Root in Nature; therefore whenſoever the *Jews* obſerved it, they were ſure of being bleſſed; for *Thoſe that were obedient thereunto did preſerve the Camp of the Lord from being defiled:* The Camp of the Lord is *Man*, and if Man keep himſelf from being defiled he will not awaken the Wrath of God in the Stars and Elements, but as he keeps himſelf clean, and from doing Violence, and obeys the Voice of Wiſdom, and follows the friendly Counſels of the devine Principle of God's eternal Love and Light, then 'tis moſt certain, that by a ſecret power he will awaken the benevolent Properties of the Cœleſtial Bodies and Elements, and attract their propitious Influences. For the Lord promiſed to ſuch as were obedient, *the Dew of Heaven*; but when they became Rebellious, Unclean and Intemperate, then the Lord premitted the Evil Configurations and Influences of the Cœleſtial Bodies to take place, and many ſore Evils and Calamities they endured: This the Scriptures of Truth do teſtifie, and indeed it cannot be otherwiſe; for it is the Eternal Law of God in Nature, *That whatſoever Property or Principle Men do awaken and enter into with their free-will, whether it be good or evil, the ſame grows ſtrong, and he is comprehended by it, and ſwallowed up in it, and made a ſubject unto that Kingdom*; and this both in the particular and in general, as that Experience teaches; for whenſoever any particular Man gives way to any particular Evil that is a ſin againſt God and his Law in Nature, and ſhall continue in the ſame, without Repentance, 'tis certain he will pull down the Judgments upon himſelf; but as Mens Sins and Tranſgreſſions are not *alike*, ſo neither their Rewards or Puniſhments.

This

This is further manifested by Mens *Words* and
doth not every word carry the Power of its Pr
whence it had its birth? For that Property that w
dominate it the *Word*, *Sound* or *Tone*, the same,
like Quality in does stir up and awaken in those to
the Words or Discourses are directed, whether it b
or evil; if the Words are formed by the *Saturni*
perty, then they awaken *Envy*, *Contention*, and a
Dogged Humour: If they proceed from *Mars*, th
fierce wrathful Fires are excited, and so of the rest
if it were not so, an *Angry Word* would not have any
to move them to *Anger* to whom it is directed; nor
Loving Speeches beget *Love*, or a *Meek Answer* (acc
to *Solomons* Observation) *Turn away Wrath*: But
Man has power to stir up and awaken *Love* or *A*
another, by his Words and Works, the same is to
derstood in all other things; for there is a propor
similitude between *Men* and the *Cœlestial Bodies* a
ments, Man being not only an Image and Likeness
and Nature, but the *Horizon* of both Worlds, in
the Superiour and Inferiour Natures are conjoyn
the Son of the Stars and Elements; so that th
power in Men to awaken and attract their good
Nature, as well as there is in the Cœlestials to a
change Mens Bodies and Minds. This many of t
losophical Ancients have consented to, and most *As*
are of the same Opinion; The *Calculators* of *Na*
find by their daily Experience that Vitiousness a
temperance in the Natives Life, not only cause
malignant Configuration of the Cœlestial Bodies
place and have its Effects, but also he that lives
perately is always in danger, and subject to th
Aspects of the Superiors: Whereas on the cont
is most true, that a *Wise Man* (that is tempera
and circumspect) *may rule his own Stars.* Bu
Persons give themselves to Inordinate Living ne
bout such times as the Heavens threaten them w
Aspects, *Transits* or *Directions*, then such disast
fluences powerfully take place,

For this very reaſon Men are often inſnared and drawn away to many Inconveniences before they are ſenſible of it; for the *wrathful*, *unclean* Nature having been by degrees awaken'd and ſtrengthen'd by its *ſimile*, either in Meats, Drinks, Imployments or Communications (for every Property muſt have ſuch Food as hath affinity therewith, or elſe it cannot increaſe, nor be brought into Manifeſtation, but without it, it languiſhes and becomes impotent in its Operation) the Perſon ſo offending is thereby ſubjected to all the malignant Configurations of the *Cœleſtial* and *Terreſtrial* Bodies: Yet if ſuch an one ſhall turn to the Lord by *Prayer*, and abſtain from the Evil Courſes of this Life, he preſently deſtroys and weakens that threatning Malignity; and this ſober and temperate Life will by ſimpathy ſtrengthen the Spirit of Wiſdom and Underſtanding.

If this were well underſtoood, there would be more Care and Diligence uſed, both in particular and general, as to outward and inward *Cleanneſs* than there is: For in great Cities and Towns eſpecially, there are many Superfluities and Uncleanneſſes committed againſt God and Nature, and therefore ſuch places above others do ſuffer many Inconveniences. The unclean Vapours and evil Spirits that do ariſe from Blood and other Excrements, do not only awaken the Wrath in the Elements and Stars, and draw down their evil Influences, but incorporate with the common Air and defile it, which being ſo corrupted, nothing is more Injurious and Pernicious to the health of the Body, and alſo to the Mind; for outward Uncleanneſſes do naturally and powerfully attract the evil Power, both Externally and Internally, becauſe all ſuch pernicious Scents and Smells do ariſe and proceed from the poyſonous Root, and ſo bear a near Affinity to the evil Angels and Spirits, and do naturally attract them. So when the Elements are diſturbed by malignant *Configurations* and *Aſpects*, as in great Tempeſts of Thunder and Lightning, and the like, the evil Spirits and Angels are very buſie, and appear almoſt externally; for by thoſe malignant *Configurations* the Wrath in the outward

ward Nature is violently excited, and the ſame be predominant in the evil Angels, they at ſuch times come more apt and powerful to do miſchief.

External Uncleanneſs does not only pollute the Bo and Senſes, but alſo the Soul and Spirits; for which ca ſome of the wiſe Ancients would not wear any Woo Garments, becauſe they are made of the Excrements Beaſts: And indeed all Hair and Wool does contai groſs fulſom impure Nature, but it lies ſo hidden tha cannot be perceiv'd, unleſs it be ſet on Fire, and then manifeſts it ſelf by its filthy offenſive ſcent.

For the ſame Reaſon ſome of the *Philoſophers* lived tir'd; nay, many of the *Holy Men* and *Prophets* of G (as the Scriptures teſtifie) when the Spirit of the Lo was in a more than ordinary degree upon them, and ple ed to give them Viſions, and make known his Will u them, did with-draw themſelves from *Towns* and *Cit* and from the *Multitudes* of People into the open cl Air in Fields, Woods, Mountains, or by the m pleaſant Rivers and Fountains of Water: And our bleſ Saviour, Chriſt himſelf did ofter practiſe ſuch Retre when he made his earneſt Supplication and Prayers the Father. Few do underſtand or imagin the ma fold Benefits unfrequented places and clean pure A afford both to the Body and Mind, the Senſes and tellectuals of well diſpoſed Men, being free from th Uncleanneſſes *Cities* and *Towns* are ſubject to, both ternal and Internal, for in thoſe loanſom places common Air is pure, thin and clear, free from th fulſom Vapours, Scents and groſs Smells which Ci are ſubject to, and free from thoſe varieties of *Curſ Swearing*, and Multitudes of vain and impious Diſcour which all places are liable unto, where *Rabbles reſide*, a which wounderfully awakens the Internal Wrath, a gives many Advantages to the evil Angels and Spirits work their *vile Purpoſes*: But on the contrary, in c ſerene Airs, as in Fields, Mountains, and by River-ſ and Woods, there is no ſuch *Tumults*, no *ſtabbing* *Heaven* with dreadful *Oathes*, horrid *Curſes* and fright

Execratio

Execrations; no baniſhing of Temperance with drunken *Healths* and roaring *Huzza's*; no fulſom fumes of *Tobacco*, nor viler *Steams* of deteſtable *Brothel-houſes*, to infect the chaſte Air; no *Plays* or vain *Games*, no *Miſtreſſing* nor *Revelling* to ſpend precious time; no clattering of *Coaches*, *Drums*, *Fools*, *Fidlers*, *&c.* that make ſuch a continual *Din*, that a Man can hardly call his *Ears* his own. But on the contrary, all is *ſedate* and *ſerene*, *ſtill* as the voice of *good Spirits*, and *quiet* as the Birth of *Flowers*; no noiſe to be heard but the raviſhing Harmony of the *Wood-Muſitians*, and the innocent Lowings of *Cows*, and Neightings of *Horſes*, and Bleating of the pretty *Lambs*, or the like natural *Tones*, wherein their is nothing of diſturbance or danger, becauſe nothing of *Evil*, but every thing praiſing the Creator according to the Capacity and Nature of each. Here it was, in theſe and the like places that the *good Angels* of the Lord appear'd unto the *Sons of Wiſdom*, and taught them the true Knowledge of God and the Nature of things, and ſhewed them what ſhould come to paſs in future times. And whoever will obtain the true apprehenſion of God, of Nature, and of himſelf, muſt be ſeparated; and chuſe ſometimes to ſequeſter himſelf from the *Tumults*, *Confuſions* and *Diſtractions* of the publick World, and *Crowds* of the chaffering and buſling *Rabble*.

Beſides all this, *Cities* for the Reaſons aforeſaid, are more liable to *contagious Diſeaſes*: And becauſe the Nature of *Infection*, and how it is ſpread, and how to be avoided, is very little, or ſcarce at all underſtood, we ſhall in the next place addreſs our ſelves to diſcourſe thereof.

CHAP. IX.

Of Infection, *or catching Diſeaſes, and how they are transferred from one to another, and that all Diſeaſes are* Catching.

THE learned *Moſes*, whom the Lord inſpired with divine and humane Wiſdom, commanded, that none ſhould ſit on the Saddles, lie on the Bed, nor wear the Clothes of the diſtemper'd, which if any did, they ſhould be pronounced *Unclean*, and muſt paſs through *Purification*. Now if there were no poſſibility of *Catching* the Diſeaſe and Uncleanneſs that the Sick was infected with, wherefore ſhould this great *Philoſopher* and *Illuminate* of his Age, who ſaw with *divine Eyes* into the Secrets of Nature, command his People to obſerve ſo many Circumſtances, which were not only difficult, but chargable to them? Certainly if it had not been for real benefit to them, it would have been the greateſt Folly to command them ſo punctually, and puniſh them for not obſerving and obeying thoſe Rules. But far be it from us (whatever the fooliſh World may dream) to harbour ſuch thoughts of the *Law of God* and his Holy Prophet, That Law had its Foundation from the Courſe of Nature, and to demonſtrate the ſame, we muſt treat of the Puniſhment of Uncleanneſs, and on the other hand of the Excellency of Cleanneſs and Purity, the handling of which will give ſatisfaction touching the things propoſed, to be diſcuſſed in this Chapter.

1. All created things, in the *Animal*, *Vegetable* and *Mineral* Kingdoms, do proceed from *One* only ground, and though the multitude and variety of them be beyond any human Number or Comprehenſion, yet each and every one of them doth in one degree or other contain the true Nature and Property of the *whole*, but more ſpecially the *humane Nature*, for every Property has a

vital Rays in Man, both the Good and the Evil. But the Properties and Qualities are not in each Man alike, but varied; in some, one quality of Nature is strong, in others another; whence proceeds the difference of Mans Inclinations, Dispositions, Love and Hate; and that Property which is strongest in the *Radix*, oversways and governs the whole Life: Yet even that which is *weakest* in that human Nature, is capable by the accession and assistance of its *Similies* to be made and grow very strong; and on the contrary, strong Inclinations and Properties are made weak, all according to Time, Place, Imployments and Communications, or a Mans joyning himself with this or the other thing.

For this cause the *Philosophical Ancients* made distinction of things, some being *Clean*, others *Unclean*, betwixt which they commanded a separation should be made; but few in this blind Age do understand or regard the same, though there be scarce any sort of Learning more necessary: For those secret conveyances of *Vertue* and *Vice*, *Cleanness* or *Uncleanness*, or the transferring of Distempers from one to another, is done after an hidden imperceptible manner by way of *Spirits*, *Glances* and *Rays*: The natural Spirits in Men being so subtle and penetrating, as they powerfully search into all things, so that a Man cannot touch any thing, though it be never so *Impassible* or *hard*, as Iron, Stone, or the like, but these *nimble Scouts* do not only penetrate it, but are more or less retained thereon; if it were not so, the Dog would not find the Stone his Master throws among many others, nor follow him (*Ulieeh*) by his Foot-steps; nor could the *deep-mouth'd Hounds* trace the *light-heel'd Hare* in all her *doubles* and *windings*, and tho' she run so *swift* as if she scarce toucht the surface of the Grass, yet she leaves real *Effluviums* and *Impressions* enough to betray her to those persuing Enemies. Nothing can hold or withstand the Spirits, they are so thin, quick and piercing; no Iron, Stone or Wood can resist them, but they penetrate and search the depth of all things, and also will incorporate with those hard Substances; and if so, how much must

they be imbib'd by Beds, where People lie warm and *sweet*, and where the *Air* cannot come with its refreshing Influences to cleanse and purifie those grosser Excrements, the *Vehicles* (or *Lodgings*) of malignant Spirits, that are continually breath'd forth by all Infirm Persons, which are so much the more retain'd therein, because all *Feather* are of an hot sulpherous unclean Nature, and therefore more disposed to entertain and wellcome such unclean fulsom Vapours, which are presently awaken'd when others come to lie in such Beds, and readily enter and penetrate all parts of their Bodies, even to the very Center; and especially if it happen (as often it does) that such Persons proceed to lie in such Beds, as have but *weak Heats* and *few Spirits*, and *under* the Dominion of theirs who lodg'd there *before*; then those pernicious Vapours and Spirits more violently seize them, and incorporate with their *Similes*, and quickly awaken the *fleeing Poysons*, and infect the whole Mass of Blood, and then flow Diseases, the most dangerous of all others, because they *weaken* and *cramp* Nature by degrees, stealing gently, and mildly, destroying the Health before People are sensible; for when once any begin to feel them, then commonly they are grown *incurable*; neither do the *Physitians* know what to administer, because they do not know whence such Distempers proceeded.

But on the contrary, those People that have strong Spirits and natural Heats, and who have Dominion over the Spirits of such diseased Persons, as they shall lie with after, or whose predominant Qualities in their *Radix* are of a contrary Nature, are nothing so subject to catch or receive Injuries this way, because they resist and repel all ill Vapours and Spirits, that they cannot enter or work them. For as Diseases are receiv'd by *Simile*, and by weak under the dominion of the distemper'd Person; on the other side may those ill Rays be withstood by Antipathy, so as they cannot enter the Center of Life, which means the *Radical Moisture* and *Balsamick Vital* preserved: Hence many do commit great Uncleanness and lie in all manner of Beds, and with People that

fected with loathsom Diseases, and yet are not sensibly toucht; but as we use to say, *The Pitcher never goes so oft to the Well, but it comes home crackt at last.* So even these VIGOROUS Constitutions must expect by degrees to be debiliated, and at last become liable to the like Impressions as well as others.

I am not ignorant that many People will be very incredulous in these matters; 'tis true, they believe that the *Plague*, *Small-Pox*, the *Itch*, and other *Mangy* and *Leprous Distempers* are *catching*, because the Effects immediately follow, and they see them externally in the Flesh; therefore most Persons do both fear and shun communicating and lying with such; but as to all *inward Diseases* of various Kinds and Natures, few or none either fear or regard them, not imagining that there is any danger of Contracting those Distempers by conversing or lying with or after those that are so internally diseased. But I must be free to tell them, that all *inward Diseases*, as *Consumptions*, *Ptysicks*, *&c.* are of a far more dangerous consequence as to Health, than *Itchy* or *Leprous Distempers*, the one being outward, the other inward; the one hid and hard to be discover'd till it is too late, but the other manifest and more easily cured. And Nature has the same power to receive *inward Distempers* as *outward*; but whereas the latter are in the external parts of the Body, as the Flesh, or at deepest in the Blood (as all *Itchy* and *Leprous Distempers* are) such as catch them, have them in the same parts. But on the contrary, when the Diseases are inward, and hid in the Body, it frequently happens that such as are infected therewith, find not the ill effects in the very same parts, but elsewhere, yet rising from the same cause. Nor do Diseases thus transferr'd, use to make People sick in the beginning, but steal on by degrees, so that there are very rarely any Remedies apply'd till it be too late.

And as strong Constitutions many times keep off the Assaults of contagious Diseases; so neither are all weak-spirited People liable to receive *Injuries* and *Diseases* this way; for there are many who have naturally weak impotent Spirits, and consequently feeble Bodies, who

yet are as free from *catching Diſeaſes* as any others, becauſe they are clean and ſound, ſo that the Rays and pernicious Vapours, and bad Airs have no power to ſeize on them, wanting a Friend or Confederate Traytor within to let them in, nor can they incorporate themſelves by reaſon of the antipathy of Nature. For as every thing or Spirit is received by its *Simile*, ſo on the contrary it is withſtood and reſiſted by its oppoſite; for this cauſe one is in danger of receiving Injuries this way, and another not, and *contagious Airs* are not fatal to all, but in the greateſt *Sicknesſes* or *Epidemical Reſidences* many all the while continue ſound and well, and theſe as well weakly People as thoſe that are ſtrong and healthy; nay, many weakly People continue ſound whilſt thoſe that are much more ſtrong and healthy are ſeized and die. For the Air being unclean, and corrupted by the humid poyſonous Vapours and Species, penetrates all parts of the Body; and where-ever it finds matter of its own kind, or capable to receive its Influences, then it powerfully ſtirs and awakens the *inward* or *central Poyſons* of Nature, which before lay hid or captivated in the Embraces of the *ſweet Oyl*, and thence preſently follow violent burning Fevers, which in few days cut off the thread of Life; For every Life in its Root ſtands in the *higheſt Perſons*, ſo that there is matter in every man, if it be *kindled*, able to deſtroy the Life in a moment: And therefore we often ſee by experience, a man found and well one day, and the next near the Grave, or the whole *Maſs of Blood* corrupted, as in the *Small Pox*, or the like: For when the inward central Poyſons are awakn'd, they are ſo ſtrong, that they can, and do often convert the whole Body and Flux of Humors into their own Property, *viz.* into a Poyſonous and Leprous Matter.

'Tis vulgarly believed, that Diſtempers do oft-times ſeize the Body thro' *Fear*, which is true in a Senſe; but firſt it is to be noted, That the Spirit was wounded by ſome Gleam or Ray, and the Poyſons awakn'd beforehand; for all fear and dread doth ariſe from the Spirits, which

which are often wounded before a man can be ſenſible; hence ariſes that which we call a *Pannick Fear*, that is, a Dread, Conſternation or Aſtoniſhment, which we can give no Reaſon for; alſo the Spirits are often hurt by a Voice, or hearing a Word ſpoken from the Mouth of another. The very Air conveys the Speeches of diſeaſed People, more eſpecially if there be fit and prepared matter for Diſeaſes, for then 'tis done in a moments time inſenſibly; for as ſoon as thoſe dreadful Vapours incorporate with, and awaken the Poyſons in the Body, preſently the Phantaſie and imaginative Faculty of Nature is filled with fear and dread, more or leſs, according to the degrees of thoſe Poyſons and ſtrength or weakneſs of the Natural Spirits and Radical Moiſture.

It is further to be conſider'd, that ſometimes the ſtate of the Body is ſuch, and the Spirit ſo weak, that every ſmall Intemperance, Uncleanneſs, ill Air, &c. will eaſily ſeize the Spirits and wound the Health; the true Cauſes of which are known but to few, as when Cœleſtial and Terreſtrial Influences do concur, then very little Accident indangers Nature; For there are many ſecret Reaſons why Diſeaſes are more apt to ſeize the Body and Spirits at one time than at another; and on the contrary, a man may commit extream Outrages and Intemperance at ſome times of his Life, and yet continue his Health; tho' every Intemperance ſows ſome Seeds of Diſeaſes, if Abſtinence and Cleanneſs dully obſerved afterwards do not root them out; for theſe, if fowolled, will cleanſe and purifie Nature, and digeſt all ſuch Superfluities as diſorders have contracted.

For theſe Reaſons a Man ought never to be over confident, or think himſelf *ſecure* from Sickneſs, which often ſurprizes us when leaſt we expect it, which happens for want of the preſents of, and being governed by the good *Genius*; for though Diſtempers for the moſt part proceed from irregular Lives, and other Accidents of the like Nature, yet it muſt be acknowledged, that many cruel Diſeaſes are occaſion'd by *Rays*, *Gleans*, *Surprizes*, *Fears*, *Joy*, *Sorrow*, &c. which ſeize the *pure*

Spirits, and cauſe a ſuffocation of them, ſo that in a Moments time the *Radical Moiſture* and *Balſamick Vertues* turn eager, a loathing and wearineſs enſues, and Nature having loſt her way, the Stomach grows ſick and indiſpoſed, and its Action ceaſeth, becauſe the ſame chiefly depends on the ſtrength and goodneſs of the *Volatile Spirits* and *Radical Moiſture*; then alſo the Pallat forfeits its property of diſtinguiſhing, whence moſt ſich People complain they cannot taſte the *natural Sweetneſs* of Meats and Drinks: If it were not ſo, People would not be able to live ten, twenty, or thirty days in *Fevers*, and other Sicknesſes, with ſuch ſmall quantities of Suſtenance. But what they take in ſuch Sicknesſes affords but little Nouriſhment, and that which it does is very impure; for Nature is then in ſtrife, and contends with her Enemy, uſing her utmoſt effects to vanquiſh him. At this time a skillful Phyſitian is very uſeful, and of as great an advantage to Nature as Auxiliary Recruits coming in to the Relief of an Army engag'd in a doubtful Battle.

It is moſt manifeſt that what Food is agreeable to one is not to another, and ſo of all other things; and therefore 'tis ſottiſh Ignorance to argue, that becauſe one man does not receive harm by lying in, or with ſuch a Bed or Perſon, therefore another ſhall not: For this is no Rule as we have ſufficiently demonſtrated and ſhew'd the Reaſons thereof. Nor muſt you forget that all *ſoft warm Feather-Beds* do not only help to transfer Diſeaſes from one to another, but alſo they are Unwholſom and Unhealthful in themſelves, as is before-mention'd. And indeed next to Temperance in Food, nothing is more Healthy than *ſweet hard Beds*, and to *lie ſingle*, or more than *Two* at moſt in a Bed, eſpecially *young People*; for *lying alone* cools the Body, and keeps it in an equal Temperature, and procures quieter Reſt, and makes People more lively and briſk, preventing many Diſeaſes and burthenſom Inconveniencies.—But here I muſt be ſilent, leſt the Ladies be offended. However if *good Council* may procure my Pardon, I doubt not but to recover their good Opinion as ſoon as they ſhall have read over the following Chapter.

CHA

CHAP. XI.

Of WOMEN, *their* Natures, Complexions *and* Intemperatures; *as alſo of their* Children; *Together with an account of the* Generation *of the* Windy Diſeaſes.

THE Nature and Complexion of *Women* doth differ and vary, even as *Mens*, ſome being more *Sanguin*, others more *Cholerick*, &c. But generally they are more *Sanguin* than Men, of weaker Heats and fewer Spirits, therefore cannot endure any *Inequality* or *Intemperances* without great danger to their Health, whether it be in *Meats*, *Drinks*, *Exerciſes* or *Paſſions* of the Mind. Their predominant Quality doth ſtand in and proceed from the Element of *Water*; therefore are of a *finer*, *ſofter*, *yielding Temper* than Men, and their *Love* doth exceed that of the other Sex; and indeed all kind of Paſſions do both *ſooner* and *deeper* wound their Spirits. Therefore all ſudden ſurprizes of *Love* or *Hate*, *Joy* or *Sorrow*, are apter to deſtroy the Health of *Women*, and ſuffocate their Spirits, ſtopping the Circulation of the Blood, and cauſing the Body to ſwell, and then abundance of Wind is generated, which ſtops all the Paſſages, ſo that People, in this condition can hardly breath.

Now the Original of all ſuch *Diſeaſes*, which are called *Vapours* or *Wind*, come thro' the weakneſs of the natural Heat, and becauſe the Spirits of moſt *Women* are ſo *Volatile*, that every ſudden Accident or Inequality doth either evaporate or ſuffocate them, during which time the whole Operation and Circulation both of the *Blood* and *Spirits* is hinder'd; and ſo the Life ſeems to be in danger, which cauſeth a Commotion of the inward parts, as if they did ariſe out of their natural places, which is nothing elſe but certain *Stoppages* and *Swellings* of the Veſſels that the Breath or Air cannot paſs, and then the Body is in a kind

kind of Agony, and trembles during the *Fit*, which
never long, for if it were, the Life could not continue
But thro' this agonous condition and ſtrugling ſtrife
the Properties of Nature, the Element of *Fire* is awakn'd
which is of a quick powerful active Quality, and do
penetrate all parts of the Body, and breaks open all t
Paſſages, which ſets Nature into a great Heat throug
out all the Body, like a *Fever*, and then this tacitu
Contraction and ſuffocation of the Spirits does begin
ceaſe: but great *dry Ardors* do remain a conſidera
time after, and by their violence do awaken the Elem
of *Water*, which cauſes a breathing Sweat to ſucc
that is very beneficial to Nature, and gives eaſe, and
the worſt ſeems to be over for the preſent.

Now all thoſe Diſeaſes that cauſe Nature to ſhake
tremble, as *Agues*, *Vapours*, and the like, are cauſed t
the ſuffocation of the Spirits, which does firſt awa
the Original Quality, viz. the *aſtringent taciturn tw*
ing Property, that does forcibly draw and contract all
inward parts, and particularly the Veſſels of the Stom
and in a moment ſtops all the Paſſages, which Na
cannot endure and live, and therefore uſes her u
efforts to get rid of thoſe Chains, by which conte
the *bitter Quality* is awaken'd; for that Quality abo
others cannot brook Confinement, but breaks open a
barricado'd Paſſages with its fiery and rapid Motio
awakens the *hot Property*, which preſently ſets N
into ſuch a Flame, as ſhould it continue, would ſoon
ſume her; but theſe Heats do ſo violently hunger
and draw the *Airy Quality*, as its true Life, that it r
the *Watry Element*, and thereby quenches the Combu
whereby Nature receives Relief and Nouriſhment.
the Original Cauſe of all at the firſt, is the wounding
Volatile Spirit, which in *Women* is quickly done, but
are very rarely troubled with this Diſtemper of Vap
and the like, becauſe their Nature ſtands in and pro
from the Root of the *Fire*, and the Properties of
and *Mars* are more predominant in them, and the
their natural or central Heats, are greater and ſtr

than *Women's*, and consequently are of better Judgments and Abilities, both for the doing and governing of all things. For Man was made first, and hath in himself the strong might and tincture of the *Fire*, which is *furious* and *forth-driving*, very desirous to manifest it self. But the Tincture of the *Female* is from the *Water*, viz. from *Venus*. Therefore the *Males* of all sorts of Creatures are far hotter, and of stronger and greater Spirits, and more desirous of *Copulation*, or more unchast than the Females, not subject to those *Uncleannesses*, but fit for *Generation at all Times and Seasons*, which *Woman* are not. And hence it is, and always was accounted a *greater Sin and Shame for a Woman to be unchaste, than for a Man*, though it is not excusable in either. And for the same Reason, *Women* were never allowed those Privileges of *Polygamy* as men among the Ancients. For the *unchastity of Women* destroys the Generation of Mankind in the Root, and brings Confusion and Dissolation to Families; so that *Whoredom in Women* is a Sin against God and against Nature. For the Creator in the beginning hath implanted *Modesty*, and given the *Bridge of Chastity unto Women*, and indeed unto the *Females* of all Creatures, by enduing them with a cold moist Temper, derived from the *Element of Water*, which doth allay and cool them, and therefore they are naturally more moderate, and not so hot and *desirous of Copulation as Men*; and when once they have Conceived, are satisfied till such time as they have brought forth, setting aside the Consequences proceeding from a *debauched Imagination*, or the *wanton Provocations* that happen between Men and Women, which force and strain Nature; but as for pure natural Inclinations they cease, and are as free from them as *Sheep*, or the *Females* of any other Creatures. These are the wonderful Works of the great Creator; for if it were not so, all *Generation* would be *disturbed* and *corrupted*, even in the very *Root*, as sometimes it comes to pass among *Lascivious* and *Petulent Men and Women*, through various sorts of *Uncleannesses*, which are against *God's Law* and the *Right of Nature*. Do not all the Beasts of the Field observe their Times and Seasons?

And

And after *Conception*, do they not ſtrictly withſtand th
Males, & not ſuffer them to touch them till after they h
brought forth, and alſo brought up their young Ones,
made them capable to ſhift for themſelves? All wh
time they remain without Inclination, becauſe the end
Nature is anſwered; and this is according to the *firſt L*
of God, which *all Creatures have kept* (eſpecially the F
males) unviolated, EXCEPT WOMEN.

But though I ſaid, that *Womens natural Inclinations*
the Sports of *Venus* do ceaſe after *Conception*; yet it is
ſo to be underſtood, but that *Nature* in *Women* does
main in a poſſibility of being awaken'd, as by the rad
deſires of the Mind, which if kindled, can eaſily ſtir
the ſleeping Powers of Nature, and by many od
wanton ways, which are uſed to provoke Nature bey
this proper degree, or what is Natural, which is not on
Sin, but tends to *Corrupting* of mankind in the Root.

Which *Wantonneſſes* and *Unnatural Courſes of Life*
much furthered by fundry ſorts of *Meats* and *Dr*
exciting Nature to her damage, and corrupt the Seed
the great number of *groſs adulterated Foods*, and *ſtr*
Mixture of Fleſh, Fiſh, Herbs, Fruits, &c. and the too
quent drinking of *Wine* and *ſtrong Drinks*, which heats
Seed, and pervokes Nature, and make her loſe her
which is very pernicious and dangerous to all ſort
People, but more eſpecially to WOMEN; and th
fore the Ancients did direct thoſe of *that Sex*, to obſ
an higher degree of *Temperance* and *Order* than they
ſcribed to *Men*, as knowing that the whole Wellfare
Preſervation of Mankind did chiefly depend on their
or ill Conſtitution: The *Food* therefore appointe
them was ſimple and Natural, as various ſorts of *H*
Fruits, *Grains*, and *pure Water* for *Drink*, which ar
du'd with ſimple and equal Natures, and have A
with the *Feminine Nature*, having no manifeſt Q
that does too violently predominate, therefore ha
unequal Operation, but do adminiſter both dry and
Nouriſhment, far beyond all *high prepared Foods* and
Drinks. For all ſorts of *Meats* and *Drinks* do bege

Like

Likeneſſes, and for that Reaſon mean ſimple things have in all Ages been Commendable, eſpecially for WOMEN.

What we have ſaid of *Diet*, the ſame is to be underſtood of *Exerciſes*, and therefore the *Philoſophical Ancients*, did not count it proper or ſuiting their Nature, to put *Women* ordinarily upon auy ſhare or care of the *Government* or *hard Labours*, becauſe of their weak Spirits and Heats; for on all occaſions of Difficulty, Labour and Trouble, they are ſubject to be either *too Cholerick* or *too Sanguine* which their Nature cannnot bear; for all *Inequality*, be it what it will, proves Injurious to *them* and *Children*: Beſide, it is very unſeemly to ſee *Women* dirty, and imployed in hard ſlaviſh Drudgery, and ſuch of them as are forced there unto through the bad Husbandry of their Parents or Husbands, do they not by following ſuch robuſtick Labours become bold, rude and uncivil, and ſeem to have *put off the Womaniſh Nature* both in Words and Works? Now this Rudeneſs is bad in the *Males*, but an Hundred times worſe in the *Females*: For if their ſweet courteous friendly Tempers and Natures be deſtroyed and wounded, the Generation of Mankind is thereby corrupted in the Root. Therefore Men ought not to Put *Women* to ſuch robuſt Imployments and hard Labours as many do, except pure Neceſſity compels them to it.

It is a common Opinion, *That WOMEN are more Salacious and Unchaſt than Men*; but the ſame is a great miſtake, and built only on this Ground, becauſe many *Women* are found eaſily to comply with Mens Inſinuations and Temptations, which does not proceed from any natural deſires of *Luſt* or *Unchaſtity*, but from their *friendly Tempers* and *ſweet Sanguine Diſpoſitions*, many of them being naturally ſo *Sanguine*, that the very ſhew of *Love* and *Friendſhip* will preſently awaken the *Love-Principle* in them, even before they themſelves are ſenſible of it; ſo that if a Man do but carry himſelf *fair, courteous* and *kindly* to them, he may command them beyond what is convenient, which many wicked Fellows knowing, make it their Buſineſs to betray them, which

proves

proves the Ruin of many. Now Men finding themselves not comply, they, being ignorant of their Natures, and so of themselves, judge that of *Women* which they find true in themselves. And to this Scandal some *Women* have also given a further occasion by prostituting themselves to all *Unchastity*; but those Abominations not proceed from their simple natural Inclinations and Dispositions, but through their deprav'd *Free-wills* and *lewd Customs*, whereby they have forc'd Nature out her simple way, and then such become worse and more detestably *Impudent* then the most debauch'd Men. But still *Women* as *Women*, and according to their simple natural Dispositions, *ought by all Men to be highly esteem'd and honour'd*; and if they themselves were but in the least sensible of, or understood the noble Excellency of their own *Complexions*, *Natures* and *Compositions*, they would scorn any such base Actions, and loath themselves for their deprav'd state and condition, especially some of 'em, who have precipated themselves into all kinds of Intemperances and superfluous Courses, evil Customs, whereby they have *abus'd their Natures*, *destroy'd their Healths*, and *intail'd Diseases* and many *Miseries* to *Posterity*, which is much to be pitied.

But to descend to more particular Directions touching Women.

1. Their *Food* ought to be well prepar'd, neither too much nor too little, but according to the Rules in our Chapter of Preparations; for *Food well prepar'd* not only of easier Concoction, but breeds better Blood and finer Spirits, than which nothing brings more advantage to Females, by reason of their weak Hearts; for such good Blood breeds most excellent *Milk*.

2. They ought to eat and drink so moderately, that the natural Heat of the Body may easily overcome and digest it without any difficulty, so that there may be no superfluous Excrements remain, as are always wont to do, where Nature is over-charg'd, which fills the Veins

sharp crude matter of a griping Nature; for a small quantity of Meat and Drink, when well concocted, affords not only a better Nourishment, but also greater Strength, than abundance gorged down, more than Nature can manage. It being a gross Error for People to imagin, that a great quantity must be thrust into the Belly, or else they cannot subsist, never consulting the strength of the natural Heat: Nothing destroys the Health, and breeds evil Juices in the Body more than this Intemperance, which most People are subject to more or less; and from hence are generated Windy Diseases, and Griping Pains in the Stomach, and Fumes in the Head, which miserably afflict many of these Gluttinous People.

3. They ought, as much as in them lies, to forbear all sorts of rich fat Foods, that do consist of various Natures, and disagreeing among themselves; all such Foods are heavy of Concoction, fur the Passages, dull the edge of the Appetite, and breed bad Blood: But on the contrary, all simple innocent Foods, which, for the most part, are easie, and light on the Stomach, are most agreeable to the *Fœminine Constitution*, and also for their *Children*, as Bread, Butter, a little Cheese, Milk, Herbs variously order'd; Flesh, but in its proper Seasons, and simply and well prepar'd.

4. But much Flesh, and the frequent eating thereof, does prove injurious to *Women*, especially those of gross Phlegmatick Complexions, whose Heats are so weak, that they are not able to make a perfect Contoction or Separation; for such Food is apt to fur the Passages, and breed abundance of evil Juices, which fills the whole with gross Phlegmatick Humours, that makes it dull, heavy, and indispos'd.

5. Women ought not to drink Wine or strong Drink, which are bad for Men, but an *hundred-fold worse for Women*, especially Brandy, and all distill'd Liquors and Spirits; for all such Drinks do not only destroy the natural Heat, causing the Stomach to become cold, and attended with a sick qualmishness, but also send Fumes into the Head, weaken the whole Body, and give occasion for the

Genera-

Generation of Windy Diſeaſes and Vapours; and in all ſtrong Drinks, if not very ſparingly taken, de the Health of the Female Sex, being contrary to t Tempars; for their Heats being weak (in comp ſon of Mens) and their Spirits few; therefore e inquality is harmful to them and their Children. Be they are ſubject to various Diſeaſes, which cannot h pen to Men; and of all theſe, ſtrong Liquor is an pecial promoter; and therefore the *Philoſophical A ents* alotted only *Water* for *Womens drink*. And if *Women* were but ſenſible of the ill Conſequences of t frequent *Sipping of ſtrong Drinks*, they would be as from doing it as theſe in other Countries, there be hardly any *Women* in the known World that are ſ great Drinkers and lovers of ſtrong Liquors as the *Eng* neither are any ſo turbulent, fiery and *Maſculine Sp ed*, as accordingly they are troubled with various Di es, to which the *Women* in other Countries are ſtrang

Furthermore, *ſtrong Drinks* (if not ſparingly tak heat the Blood, cauſing ſharp ſalt Humours to poſſe which alſo makes their Milk hot and windy, very judicial to Children; for whatever Inconveniences Mother ſuffers, the Child partakes thereof, both in time of Pregnancy (or breeding) and whilſt it ſu Therefore Moderation and Temperance, both in qua ty and quality, is highly neceſſary, for them, becauſe whole preſervation of mankind does in an eſpecial m ner depend on their prudent living.

6. If *Women* regard to their own Health, the Preſervation of their Children, they ought n eat any Food hotter than their Blood; but after t Food is prepared, let it ſtand open, that the fiery pherous Vapours may freely paſs and fly away; thoſe *Steems* are very prejudicial to all Peoples H but more eſpecially to the *Females*: And this ough be obſerved in Fleſh above all other Food, and a Puddings, and the like things that are of a groſs ſt Quality, and ſo have the greater power to tetain fiery *Steams*, which are of an hot griping windy N

and canſing a Mank or Scurvy in the Blood, and makes the Milk windy and ſharp, which violently gripes the poor young tender Babe that ſucks it. 'Tis true, Uſe not only Familiarizes the moſt unnatural things, but renders them as it were Natural, and in ſome reſpects almoſt Neceſſary (witneſs *Tobacco-ſmoaking*, to ſuch as are beſotted to it) ſo that often times the leaving off thoſe ill Habits do prove very hard and difficult; nay, ſometimes the abrupt leaving them is as dangerous as the Evils that flow from the conſtant uſe of them, ſo eaſily is Nature deprav'd, and turn out of her ſimple way: Thus, ſuch as have long us'd themſelves to hot Foods, if at any time they miſs them, and are forc'd to make ſhift with cold, then their Stomach ſeems empty and unſatisfy'd, only becauſe 'tis deprav'd, and for want of a little Cuſtom of eating cold. Hence many believe that there is good Nouriſhment and Vertue in hot Food, *viz.* better than in the ſame Food cold, or as warm as the Blood; nay, many are ſo fond of this very ſulpherous Steam, or pernicious Vapour, that the *good Dame* will be angry with her Maid, if by any neglect ſhe let this *precious Steam* fly away, calling all the Family to come quickly, leſt the Meat be *cold*, and (as ſhe calls it) *good for nothing*: Whereas in truth it will be then much the more wholſom; for thoſe pernicious ſulpherous Fumes ought to be ſeparated from the Meat, before it be receiv'd into the Body. And a little uſe of eating cold Food would remove all ſuch ill Habits, and make cold Meats and Drinks more friendly and ſatisfactory to Nature, and help to prevent the Generation of all windy Diſeaſes.

Futthermore, as cold Food does ſharpen the Appetite, ſo neither will the ſame quantity thereof ſwell the Body, or indiſpoſe Nature ſo much as the like quantity of hot Victuals will, and the Body will feel it ſelf more airy and lightſomer. 'Tis true, hot Food will heat the Body, eſpecially all the external parts, but then it is an unnatural heat, which is more burthenſome than pleaſant; for the fiery ſulpherous Steems that remain in Food after 'tis prepar'd, are of the very ſame Nature

and Operation, as the heat of Charcoal; and ſo Expe
ence will teach you, that 'tis very unwholſom to h
ones Head over the Steems that proceed either fr
boyl'd or bak'd Foods, or over Furnaces, or Pots,
which proceed from Ovens; for they take away
Complexion, and make People look Pale and Wea
now if their Operations externally have ſuch a vi
ill effect, How much more Prejudicial will they
when Internally receiv'd, and with the Food ſwallo
into the Body? Poſſibly in ſome ſtrong Conſtitutio
thoſe Inconveniences may not be felt till Age co
on, but few then are free from them, tho' inſen
from what cauſes they proceed.

Alſo, it is to be noted, that this fiery heat Food d
retain after 'tis prepar'd, is contrary unto the nat
Heat, both of the Food and the Stomach too, and
no longer remain than whil'ſt 'tis forc'd by the conſ
heat of the Fire, and then of its own accord will ſepa
and fly away as ſoon as 'tis remov'd from the Fire, in
humid Vapour, which Fumes if they be ſtopt by co
ing ſuch Foods, ſo that they cannot ſeparate and fl
way, then they will enter, and cauſe the Meat t
ſtrong and fulſom. In a word, 'tis nothing but
ſtom that makes hot Foods eaſie and agreeable; bu
the Cuſtom in the World can never make them ſo
tural and friendly as *Cold*, after a little uſe.

9. They ought to accuſtom themſelves to *mod*
Exerciſes in open Airs, which is profitable for all
ple, but eſpecially for thoſe of the *fair Sex*, for it
dens and ſtrengthens Nature, begets a good Appe
prevents Obſtructions, breeds good blood and pur
rits, which renders the whole Body lightſom and
ſant; nothing next Temperance in Meats and D
being more profitable than *moderate Motion*, and
Houſes and Rooms, and not to pen up themſelves (a
ny do) in *cloſe hot Rooms* with great *Fires*, which
vents the moſt pleaſant and friendly Element, th
that it cannot have its free *Influences*; and ſo wh
does remain in ſuch places, like ſtanding Water

Pond in the heat of Summer, corrupts and becomes thick and humid, which dulls the edge of the Appetite, weakens the natural heat and the functions of the Stomach; besides, much sitting by Fires and in hot Rooms, draws forth and destroys the pure thin *moist Vapours* and *Volatile Spirits*, opens the Pores, and makes all the Body tender; so that such People do not only become uneasie and indispos'd, but subject to the Inconveniencies of catching Colds, if they do but step into the open Air.

Likewise, *moderate Cloathing* is very commendable as to Health; for much or thick Cloaths are apt to heat and tire Nature, and either hinder Exercises, or make them burthensom, put the external parts into an unpleasant Heat, and hinder the cool refreshing Vapours from penetrating into and relieving the Body: Therefore those that use themselves a mean in Cloathing, have *better Appetites*, and *longer Breath'd*, *stronger*, and not so apt to receive Injuries by every small accident, as those that inure themselves to very *warm Cloathes*, *hot Houses*, an *idle soft Life*, and the like *Effeminacies*.

8. Women ought *not to lie too long in Bed*, as most of them that are of any Quality or Ability do; their Beds being for the most part of Feathers, which are soft, hot and sulpherous, with Curtains drawn close before the Windows and about the Bed, whereby the Imprison'd Air, hindred from its free Circulation, stagnates or corrupts; and this too is very Prejudicial to their young Children, whose Heats are weak, and Spirits tender, often causing *Fevers* and *Convulsions*, especially when other Intemperances concur.

Besides, this *soaking* so long in your Bed, weakens all the Members, especially the Back, which is a principal part, and the Body being kept hot, and lying long without Motion, hinders the Actions of the Stomach, impairing so much its due Heat, that Nature *wants Fire for Kitchinwork*, I mean, is not able to make a profitable concoction or separation of the Food, so that great part of it turns to gross Phlegmatick Juices, for which very

cauſe many Women are ſtupid, weak, feeble, and p
ſently tir'd, and out of Breath, if they do but uſe
kind of Exerciſes, and hereby their Travel in Ch
bearing is tend-fold more burthenſom than otherwi
would be, witneſs many ordinary Country People, t
have nothing the trouble at ſuch times as our *fine*
ſluggabed Dames.

Beſides, (as I have already obſerved elſewhere) *F*
ther Beds are ponderous cloſe Subſtances, in their
Nature unclean, and lying ſeveral Years in Corners
the cloſeſt parts of Rooms, ſeldom expos'd to the
Air, they contract abundance of groſs humidity, and
various diſeaſed People which lie, and ſometimes
on them, leave behind contagious Effluviums and ve
mous Particles, lurking perhaps for an Age, and
drawn forth till a Perſon happens to lie on them, wh
Similies awaken them; for Beds are continu'd from
neration to Generation, and not throughly clea
once in twenty or thirty Years, and ſo become
prejudicial to all ſorts of People, but eſpecially to
men, who ſpend two thirds of their time in them;
alſo to their Children, whoſe Natures are weak and
der, and conſequently apt to receive every evil
and Vapour, which ſuch Beds do plentifully ſend fo
which in many Conſtitutions, by way of the Pores
netrate all parts, and wound the Spirits, and by deg
weaken and deſtroy the Health: If *Women* were ſen
of the Miſchiefs attending their indulging themſ
thus in their *ſtinking Neſts* every day almoſt till N
they would ſurely be aſham'd of, and deteſt their
Sloth and Folly therein.

9. *Women* in time of their Month or *Lying in*
for the moſt part through hard Travail, and man
tural Weakneſſes and other Diſeaſes brought ver
and their Spirits weak and but few: Now in thi
condition, their Nurſes do as it were force ſuch
quantities of ſweet ſtrong Suppings on them, e
gainſt Nature, or more than Nature can bear; f
Nurſe and Miſtreſs do both fooliſhly imagin, that

is no othe r way for Nature to be reſtor'd, but by great quantities of ſtrong virtuous Food, never remembring the Rule--*That Nature ought always to be ſtronger than the Food*; and not the Food ſtronger than Nature: Alſo, they make them drink and eat ſuch Foods as hot as poſſibly they can, crying, *Miſtreſs, if you do not eat it whilſt 'tis hot, 'twill be worth nothing*: Alſo, many of them will boyl Ale or Beer, with Oat-meal and Spice till it becomes thick, and then add ſtore of Sugar, which ought not to be, becauſe no *fermented Liquor* will endure a ſecond preparation, without a total deſtruction to the *pure Spirits* and *balſamick Vertues*, as I have demonſtrated at large in another place. Therefore the Oat-meal and Water ought to be boyl'd firſt and briskly, not too long, and then add a little quantity of Beer, Ale or Wine, as you pleaſe, and ſet it on the Fire, and let it be made boyling-hot, but not boyl, and then take it off the Fire, and *ſcum* the groſs Phlegmy part off which ſwims on the top, and let it ſtand till it be about as warm as your Blood, and then you may drink it with ſafety; but always remember, that the quantity be not too great, nor the quality too ſtrong for Nature; your beſt time to put in your Spice is with your Ale, Beer or Wine, but let it be bruiſed, and make but a little at a time, ſo that you may have it freſh and freſh; for heating ſuch Foods, and moſt others, a ſecond or third time does deſtroy the brisk lively ſpirituous parts, and renders them dull, heavy, hard of Concoction, and not ſo pleaſant to the Pallat.

10. Moſt *Women* that have where-withal do inrich their Food and Drinks with ſo many *forreign Ingredients*, as do not only make them too rich, and conſequently generate too much Nouriſhment, but alſo intice the Pallat to receive more than is needful, whereby the natural Heat and Stomach is over-charg'd, and the Veſſels ſtretcht beyond their proper and natural Proportions; ſo the Body ſwells and becomes uneaſie, and Wind in abundance generated. Nor do ſuch after eating and drinking find themſelves *Refreſhed*, which is the Intention of *Food*, but on the contrary, are more diſorder'd

diſorder'd through fullneſs, than they were before wi
hunger: Therefore it concerns all, eſpecially ſuch
have but weak Spirits and Heats, not to exceed eith
in quantity or quality, but adminiſter proportionab
Food, that the natural Heat and Stomach be not put
any difficulty to digeſt and concoct it; ſo the pure Sp
rits ſhall thereby be preſerv'd free from Oppreſſions
For all Health and Joy conſiſt in the goodneſs of th
natural Spirits, it being a grand Miſtake in moſt, wh
think to recover loſt ſtrength by over-rich Food, ſtro
Cordial Drinks, and great quantities; for they but a
a ſecond charge and inconveniency to Nature; for t
Spirits that were weak before, by theſe Intemperan
are made weaker. Likewiſe, all *Women* in this time
their *Lying-in*, ſhould be adviſ'd not to drink too free
of any ſorts of Liquor, eſpecially ſuch as are apt to bre
much Milk, for fear of ſore Breaſts and Fevers; let 'e
beware of ſtrong Drinks, becauſe they heat the *Bl*
and *Body* beyond *Mediocrity*, evaporate the *Volatile* Sp
rits, and awaken the *Central Fires*, which ought not by
ny means to be ſtirr'd up.

11. *Cleanneſs* in *Women* is a moſt ſublime Vertue, a
to be had in the higheſt Eſteem and Veneration, becau
of the manifold benefits which do thence proceed,
preſerves Mankind in the very Root, which the gr
Prophet *Moſes* well underſtood, whence aroſe his La
of *Cleanneſs* and *Separation*. Many of the Ancients
not count it lawful to know a Woman after kno
Conception: 1*ſt*. Becauſe then the End of Nature is
ſwer'd, and alſo God's Law: 2*dly*. Becauſe then the
clinations to *Copulation* in all Females ceaſeth, except
ſome depraved Natures, and through wanton ſt
Provocations, as is before mention'd. Now this b
none of the leaſt Intemperances and Uncleanne
ought to be conſider'd by all People, the rather for
it ſtrikes at the Root, and corrupts Mankind in
very Radix; But on the contrary, there is no
more preſerves the Fruit ſound and healthful,
Cleanneſs and Separation.

Alſo, if *Men* did ſeparate themſelves from *Women* all thoſe proper times and ſeaſons which Nature forbids them, and did ſometimes lie alone, and keep themſelves Chaſte, it would render them more healthy, ſtrong and full of lively Spirits, and more Maſculine, it being an Effeminating thing for *Men* and *Women* to lie always together, making no diſtinction of Uncleanneſſes, or of Sickneſs, there being ſcarce any particular Intemperance or Uncleanneſs that deſtroys more Men, Women and Children than this; beſides, it enfeebles the Courage, and makes Men low Spirited, and alſo leſſens their Affections, except in ſome few dulling Natures; in a word, it debilitates all the parts, and brings an infinit number of Diſeaſes: How many thouſands of poor Children are yearly deſtroy'd by the Effects of the before-mention'd Intemperances, ſome by *Leprous Scabby Diſeaſes*, *Boils* and *running Sores*, and the Diſeaſe vulgarly call'd, *The KING's Evil* (but to ſpeak Truth, it is the *Mother* and *Father's Evil*) others with *weak Joynts* and *Ricketty Diſtempers*, and many other Calamities, as *Conſumptions*, *Stoppages*, *Convulſions* and *windy Diſeaſes*.

But here I am apprehenſive, that I ſhall *offend the Women*, by telling them the truth, and which any of them might know to be truth, if they would but look into themſelves, and examine things. It being a groſs Error for any to imagin that Man in the beginning was made, as to his outward Man, more corrupt, or ſubject to Diſtempers than the Beaſts of the Field, all ſorts of which are now an hundred-fold more Healthy than Mankind; yet both they and Man, as to the Elements of the Body, are compounded of one and the ſame matter: And as the Creator has endu'd Man with Wiſdom, Reaſon, and Underſtanding above and beyond all other Creatures viſible, ſo on the other ſide, there is not a Creature under Heaven of a ſounder and more healthy Conſtitution than Man in his Original; nay, 'tis certain, Man is naturally the moſt compleat; for the Holy Angels have always appear'd in Humane ſhapes: Likewiſe, Man, according to his bigneſs, is not only ſtrong, but of

a great Spirit, full of Vigour, and the ſoundneſs of hi
Primitive Conſtitution appears by his long Life in the fir
Ages: Therefore it is not through the Imbecillity of h
natural Frame and Compoſition (as ſome would have it
that he is afflicted with ſuch a number of Diſeaſes, fro
and by the means of his *Intemperance* and *Uncleanneſſe*
in which two Evils Men do ſurpaſs all other Creature
and conſequently are more diſeaſed than any of them.

But had Man lived in obedience to the divine and na
tural Law of God, he would as much have ſurpaſſed th
Beaſts in Health as now they do him, and Childre
would be as ſound and free from Diſeaſes as the youn
Ones of other Creatures are, had not their Paren
corrupted themſelves by their Intemperances in the
Radix, and trained their Children up in the like In
conveniences; and this is the true cauſe of Man's Imb
cillities, whereby he is become inferiour unto the ver
Beaſts as to Health: Not that he was made ſo in h
Creation, for we do read that the Ancients were ſickl
and ſubject to this and the other Diſeaſe, nor of the im
mature Death or Sickneſs, either of their Women, o
eſpecially of their Children, whence we may conclud
that they were ſound, and not liable to ſo many burthe
ſom Diſeaſes, as we and our Children are ſubject to; an
this we may be the rather confirmed in, becauſe th
Scriptures do teſtifie, That the days of Mankind we
ſhortned becauſe of their *Intemperances*, as *Gen.* 6. Th
Violences and Intemperances of Man had corrupted th
whole Earth, and all things therein, which was the gra
cauſe of infinite Diſtempers, and the ſhortning of Li
an example of this we have in many of the Beaſts, w
are expos'd to the unmercifulneſs of Men, and more
ſpecially in Horſes, who in their Radixes are one of t
moſt healthy ſorts of Creatures, of ſtrong hardy
Conſtitutions and Natures; nevertheleſs, through
hard uſage and ſtrain their cruel Drivers force them
to, they become the moſt diſeaſed of all others.

Moreover, theſe inhumane *Outrages*, *Uncleanneſſes*
In

Intemperances, do awaken God's Wrath in the Conſtellations and outward Elements, and powerfully, as by *Simile*, draw down malignant Influences, whence proceed particular and univerſal Calamities. Whereas if Mankind did live in the obſervation of God's Law in Nature, and contented himſelf with what was needful and ſuitable to his Nature, the ſame would not only lay a ſure Foundation for Health, both of Body and Mind, but Magnetically attract the benevolent Influxes of the Cœleſtial Bodies, and make even this *lower Life* a kind of *Paradiſe* both for *Innocency* and pure *unſullied Pleaſures*.

12. All *Women* and *Nurſes* ought to be careful that they do not *ſwathe* or *bind* their young Infants too hard, which many are guilty of; for the delicate tender Nerves and ſmall Bones of Childran cannot endure ſuch uſage without great Inconveniency, by awakening the Internal heat, which ſpreads through all the Body, and makes the external parts glow with an unnatural heat, which makes the Child fret and cry, and that ſpends its ſtrength, and puts its whole Body into diſorder: And after they have thus pinion'd up the poor Infant, and wrapt it in ſo many Coverings, they then cover it up again in a Cradle or Bed (but the beſt of the two is a Cradle) where, for the moſt part, they are kept over-hot, and the pleaſant Air prevented of having its free Influences upon them, whereby their pure Spirits are ſuffocated and rendred impure, the Circalation of their Blood obſtructed, which occaſions many Infirmities, as loſs of Appetite, ſtoppages of the Breaſt, and Generation of that univerſal Diſeaſe the *Wind*, which is a mortal Enemy to Children: Alſo this hard binding does often deform the Body, and deſtroy the Proportions of the Limbs and Joynts, which are eaſily forced out of due place in thoſe tender Years, which brings a great deal of uneaſineſs and torture to them, and proves of very evil conſequence as to Health, as many of our fine-Citizens Wives, and others may know by woful Experience.

Indeed

Indeed these prepoſterous ways are ſo contrary and diſagreeing to *Nature*, that thereby is deſtroyed the chief pleaſure and delight of young Children; but to make them amends for ſuch their hard Uſage and Deformities, if they happen with difficulty to out-live Childhood, their Parents being much concern'd at the crookedneſs and diſproportions of their Children, which themſelves have chiefly occaſion'd, muſt needs ſend for the *Iron*, or *Steel-Bodice-maker*, which rarely doth any good, but generally the contrary, putting Youth to unſpeakable Miſery to no purpoſe; and this conceited Remedy proves of as dangerous conſequence to many as the firſt Original Evil: Therefore theſe Courſes ought to be avoided, for they bring many Diſtempers on the Body, which Nature is never able to out-grow, eſpecially in *weak Conſtitutions*, for they enfeeble the whole Body, cauſe the *Contuſion of the Breaſt*, lay Foundations for *Conſumptions*, and cauſe many to have pale thin Complexions, weak Joynts, *&c.*

Of Food *fit for* Children, *and the contrary: Alſo of Quantity and Quality.*

The beſt Food for young *Children*, next their *Mothers Milk*, is good *Cows Milk* raw, with ſome *crumbs of Bread* in it, always obſerving that it firſt ſtand till it be cold, after 'tis Milkt, before you give it them: For 'tis a great Error in Phyſicians and others, to adviſe *Conſumptive People* to drink Milk hot from the Cow, for that heat is of a Windy Quality that ſwells the Body and ſends Fumes into the Head, and is harder of concoction than the ſame Milk is when 'tis cold. Touching which, I deſire not that any Body ſhould take it bare Word in oppoſition to the Learned, but it being ſo eaſie and familiar a thing, let them try, and then they ſhall know by Experience.

Therefore I ſay, in Summer your Children may have it *Cold*, but in the Winter you may warm it as hot

your Blood, or if you have a deſire to alter it, the beſt way is to boyl it, adding ſome Water to it with a little Flour, and ſometimes Oat-meal; but remember that it do not boyl too long, nor too thick, for that makes it of a groſſer Nature, and harder of Digeſtion, and breeds thicker Blood, which is of ill conſequence to *Children.*

I know Miſtreſs Nurſe will be offended that I talk of giving Children *Raw Milk:* But I muſt tell her, that properly the ſame ought not to be called *Raw*, becauſe it hath paſſed through ſeveral Digeſtions and Fermentations, even to the higheſt degree, ſo that it is not inferior to Womens Milk, and much better than moſt of theirs, becauſe of their Infirmities and improper Foods and Drinks. And Womens Milk may as properly be counted *Raw* as the Cows, to whom I know no Creature comparable for Sweetneſs, Cleanneſs and Wholſomneſs; their breathing is an excellent Perfume, and their very Excrement is little leſs, and yet our good Dames would think it a ſad buſineſs, if they ſhould give their Children *unboyl'd Milk*; whereas the boyling thereof deſtroys the Wheyey part of it, and fixes it, and makes it thicker and harder of Concoction; but on the contrary, *Raw Milk*, as they call it, that is, unboyl'd, is of a cleanſing Quality, eaſie of Digeſtion, carries away downwards all windy matter out of the Stomach and Veſſels, and cauſeth it to paſs away freely, there being no ſort of Food or Phyſick like it, ſo that 'tis an excellent Remedy to prevent all *Convulſions* and griping Pains of the Stomach, attending windy Diſeaſes in Children.

And when *Children* begin to be capable to eat *harder* Food, then *Bread* and *Butter*, and *Bread* and *Cheeſe* will be good Food for them; (provided that the *Cheeſe* be not too old, nor too ſtale and ſtrong, for ſuch *Cheeſe* is very injurious to *Children*, heating the Blood, and cauſing too great a Drought.) But moſt *Foods* that are in uſe in this wanton ſuperfluous Age, are improper for *Children*, one of which is much in uſe among the Richeſt ſort, and indeed moſt People now-a-days feed their *Children*

dren with it, viz. *Water-Pap*, that is, *Bread* and *Water*; ſuppoſing that ſort of Food to be light of Concoction, which is a great miſtake; for *Bread*, the chief Ingredient therein, has already paſſed through the higheſt Preparation it is capable of; for the firſt preparation in all ſorts of Food does digeſt and deſtroy the crude Body of Phlegm, and ſets the ſpirituous parts at liberty, which by a ſecond Preparation muſt be deſtroy'd; and then ſuch Foods and Drinks become dull and heavy, and lie hard upon the Stomach, yielding but a bad Nouriſhment, breeding thick groſs Blood, whence proceed Stoppages, and many Infirmities of the Breaſt; and are ſo contrary to Nature, that thoſe who do prepare any ſort of Food a ſecond time, are forced to add ſome predominating ſtrong Ingredients that are rich, as Sugar, Spice, and *Spaniſh* Fruits to hide the Qualities of the firſt and grand Ingredients; For who could indure to eat *Bread* and *Water* boyled together alone, or *Bread* and *Ale*, or *Bread* and *Wine?* And yet all theſe in themſelves, and without any alteration, are very pleaſant and wholſom.

Furthermore, all *fat Fleſh* is very hurtful to *Children*, for it furs and oyls the Stomach and Paſſages, and in ſome *Children*, whoſe retentive and digeſtive Faculties are weak, and the Expulſive ſtrong, it quickly ſlips out of the Stomach into the Bowels, and looſens the Belly too violently, cauſing griping Pains, eſpecially when *Fleſh* is not good, and at ſome certain ſeaſons of the Year.

Likewiſe, all kinds of *ſtrong Drinks* are an Abomination unto the Natures of *Children*, it drys and heats them, infects the Blood with ſharp mangy Humours and Diſeaſes, evaporates the pure volatile Spirits, *&c.* But of all ſorts of *Drinks*, the moſt fit and proper for *Children* is *Water*; the next is *ſmall Beer* that is well brew'd.

All kind of *melted Butter* and *fry'd Foood*, be they what they will, are hurtful to the Health of all People if not very ſparingly taken, but more eſpecially to *Children*; for *Butter* has paſſed through ſeveral Digeſ-

ons and Fermentations that have open'd the groſs body, and made the ſpirituous parts *flying* or *volatile*, and therefore if *Butter* ſtand open a little while in the Air, it deſtroys the goodneſs and pure brisk taſte of it; but if it be committed to the Fire, then the pure Vertue is immediately ſuffocated or evaporated, and then it turns into a groſs *ſtrong Oyl*, which is very offenſive to Nature; but many, to prevent its running into Oyl, will add Water to it, and keep it in Motion, and ſo by the help of the Water, the Motion and the Air, the Spirituous parts are kept living, which indeed is the beſt way of *melting of Butter*: Nevertheleſs, even this is groſſer on the ſtomach, and oyls, furs and obſtructs the Paſſages more than *Butter* eaten on *Bread*, which is the beſt and moſt natural way of uſing it.

The truth hereof is further manifeſted by this; take *Butter*, *Flour* and *Water*, and make it into Paſte, as they do for *Pies*, and then bake it, and let any of thoſe which love thoſe things beſt, be confin'd to live on it for two or three Weeks, and confine another to *Bread* and *Butter*, and ſee which will be tir'd firſt; 'tis certain he that eats the *baked Bread* and *Butter* ſhall preſently loath it, but he that lives on the *common Bread* and *Butter* may continue to live thereon, and be well ſuſtain'd, without being weary of it for many Years, and yet all is but *Bread* and *Butter*, only the preparation makes the difference. For you may obſerve, that all kinds of Food made of *fine Flour* and *Butter*, and Baked, is of a cloſe heavy ſubſtance, hard of Digeſtion, that foules and makes the Blood thick and groſs, and being firſt invented for Wantonneſs and State, are continu'd to gratifie the ſame Properties, and therefore ought to be baniſh'd.

Of the *Quantity* of *Childrens Food.*

There are but few *Mothers* or *Nurſes* but do err in *Quantity* as much, and more often than in the *Quality* of the Victuals which they take themſelves or give their *Children.*

Children. Now over-charging of Nature is more dangerous than Food that is of a contrary Quality, or made so by improper Mixtures and Preparation, tho' both are very bad. 'Tis hardly to be imagin'd how little in Quantity and mean in Quality will gratifie and maintain *Children* in perfect Health and Liveliness; and therefore we should consider how difficult a point it is, even for People of mature Age, to be Temperate in eating and drinking, more especially when Meats and Drinks are made by Spices, Sugars, foreign Fruits, and other mixtures, enticing to the Palate, the pleasure of which you must note, does always continue many degrees beyond the necessity of the Stomach, which is one of the chief causes of Gluttony. Now if it be so hard and difficult a thing for Men and Women to be Temperate, and abstain from Excess who have Experienc'd the Dangers, Indispositions, Relapses and the like evil Consequences thereof, How then can we expect that *Children* should understand when they have enough, that is, sufficient to sustain Nature, and no more? 'Tis certain all healthy *Children* will eat and drink to the end of the Pleasure of their Palates, and till their Stomachs loath it, more especially where such Food or Diade enticing, as of late Years most are: And therefore it may be truly said, that all or most *Children*, are as it were taught and trained up to Gluttony from their Infancy, which has many evil Consequences.

1*st*, The over-charging *Children* with Meats and Drinks, does suffocate their pure volatile Spirits, which in them are very tender.

2*dly*, It stupifies all the Senses, causing dull heavy Indispositions to attend the whole Body, awakening the central Fire, which spreads its self, and causeth an unkindly heat through all the external parts, and in some weakly Constitutions brings an *inward Fever* that consumes the very Flesh off the Bones.

3*dly*, It furs and stops the Passages, breeds thick gross Blood and evil Juices, which fall down upon the Joynts and makes them feebe, and dilating the Vessels

of

of the Stomach, do ſo impair the natural heat and digeſtive faculty, that moſt of that exceſſive Food is turned into Phlegmatick groſs watry or windy Humours, which aſcend into the Head, and cauſeth it to grow great, and as it were ſwell, being heavy and ſottiſh, which Diſtemper is uſually called, *The Rickets*, which generally proceeds from Intemperance, and the indiſcreet management of *Mothers* and *Nurſes*; for Superfluity does not only contract malignant Diſeaſes, but makes all ſorts of Children (as well the ſtrong and healthy, as ſuch as are weak) ſo uneaſie, that thereby they are apt on all occaſions to fret and cry; it likewiſe makes them naſty, and of an unpleaſant, dull ſottiſh Humour, requiring double the Tendance which otherwiſe they would need. And when by over-gorging they have made them thus froward, then to quiet them, they preſently clap more Victuals or Drink into their Mouths, and thus force them even againſt their Deſires, as well as beyond the Neceſſities of Nature, more than their Stomach can bear, which continues and encreaſes their Diſorders; nay, they Feed them till they ſputter out of their Mouths, and alſo *caſt it up*, which latter, many ſilly Women count a *good ſign of Health*; whereas in truth, this *Puking* (as they call it) is a ſure token indeed that ſuch Children have ſtrong Stomachs, but withal that their Stomachs are over-charg'd and diſorder'd with too much Food; for no healthy Stomach, either Young or Old, will caſt its Food up when in Health, if ſuch Foods be eaten moderately, and be not too much in quantity, or of a contrary quality.

Alſo, ſometimes when the Stomach is too moiſt, and full of watry Humours, ſuch Children and others ought *to faſt a while*, and then eat ſome drying Food; But on the contrary, thoſe *Children* that have weak Heats and Stomachs, tho' over-charg'd, will ſeldom caſt it up again, but if they do, it makes them very ſick and diſorder'd.

All which Evils are not by any means to be prevented, but by *Sobriety* and *good Order*; for all Mothers ought

to

to give *Children* Meats and Drats according to Reason, and not according to the Childrens desire; much less ought they to force them when their Stomachs loath it, which wounds Nature in the very bud, destroying the airy lively Spirits, which *Children*, as all other young Creatures, are most endu'd withal. Observe likewise, not to give your Children Food too often, that is, not before the former is digested, which many *Women* do, and so destroy the poor Childrens Health, and lay Foundations for Diseases.

Add to these Mischiefs of Intemperance in Children, that it *dulls the Wit*, *clouds the Fancy*, and *darkens the Apprehension*, and so renders them more *uncapable of all kind of Learning*; For *Temperance* and *Cleaness* do not only make the Body sound, healthy, light and pleasant, but strengthens the Intellect, makes the Spirits brisk and lively, helps the Memory, and gives a penetrating Understanding, and fits one for all Imployments both of the Body and Mind, and lays a hopeful Foundation for *Health*, *Strength*, and *long life*.

To conclude, *Cleanness* and *good Tendence* in Children is very profitable, and their *Beds* ought to be *clean*, *sweet*, *hard*, and in *airy Rooms*, for their Spirits are so tender, that any gross thick Air suffocates them: And as their *Coverings* ought not to be *too thick* or *heavy*, so also should their Dry-Garments be moderate, easie and cool, nor should they be forc'd to *Sleep*, as the Custom of some is, but to go to sleep as Nature inclines them: Also, they must not sit or lie too long without Motion; for 'tis *that* gives Spirit and Life to all young Creatures.

It is to be noted also, that *Womens Distempers*, as to *Windiness*, and many other Weaknesses, are much encreased by their *straight Garments* and *Lacings*, which do press and wound the strength of that part, it being one main Reason of their *shortness of Breath*, contracting the Passages and Vessels of the Stomach, which causeth also Sickness, with pricking pains in the sides, and often sends Fumes into the Head, nothing being more Injurious to them than those Bodice and Stays, which are as stiff and

hard

hard as Boards, which makes the Stomach, Waſte and Back ſo feeble, that many when they leave them off, they feel themſelves ſo weak that they are forced to continue them, neither can they hardly turn themſelves in their Beds, but ſeem as if they were unjoynted, which cauſeth many other Inconveniences, as *growing deform'd*, and makes Labour and Exerciſes burthenſom.

If theſe Rules be followed and obſerved by any, they will find great benefit thereby, and be eas'd of much Trouble, and prevent a great Number of Diſeaſes, and lay Foundations for an healthy ſound Generation.

CHAP. XII.

The Cauſe of SURFEITS, *and how to prevent them and keep the Body in Health. As alſo of large Drinking after* Meals; *and of eating of* Suppers.

WHen any one finds himſelf much wearied or very hot through ſome violent Action, or fainty through Labour, or long faſting, or any other Accidents of the like Nature, which may have waſted the Radical Moiſture, and ſpent the pure Spirits, whereby the whole Body becomes heavy, dull and indiſpoſed. Then to recover Nature and the Spirits, and yet at the ſame time prevent the Diſeaſes called *Surfeits*, theſe following Rules are abſolutely neceſſary for every one to obſerve:

1. Before eating or drinking you ought to reſt by, ſitting ſtill and ſilent, or taking a ſmall nap of ſleep, or if conveniency will permit, go to Bed and keep your ſelf warm for an hour, or two, or three, according to the greatneſs of the occaſion, which will recover the Spirits and ſtrengthen the natural Heat, and ſharpen the Appetite, refreſhing the whole Body, and chearing all the Senſes, ſo that you ſhall not only eat and drink with tenfold more pleaſure and delight, but with much more

ſafety, as to Health. For no Meats or Drinks (though of the higheſt Preparation) have ſuch Power to recover and reſtore the Spirits, and make the ſweet Oyl in the Body burn clear, as *Reſt* hath; for which cauſe a man can faſt longer from Food, and with leſs prejudice to his Health, than from Reſt or Sleep. Nevertheleſs in ſome of theſe times of Wearineſs there is neceſſity of preſent eating or drinking, but then it ought to be done ſparingly, and ſuch Food as is eaſie of Digeſtion, as *thin brisk Gruels*, *Pottages*, and the like, and that in a ſmall Quantity; for when the Spirits are ſpent by any of the foremention'd Accidents, the natural Heat of the Stomach is ſo weakn'd, that it cannot bear any great Quantity of Meats or Drinks, nor ſuch Foods as are too ſtrong in Quality, without manifeſt danger to the Health. All Inequality in this ſtate is very perilous: for when the Radical Moiſture is waſted, the natural Spirits are dull and impure, which cannot be reſtor'd but only by *Reſt*, for the quickneſs and ſharpneſs of the Stomach and digeſtive Faculty does chiefly conſiſt in the Goodneſs and Quantity of the *Radical Moiſture* and *pure Spirits:* And for this cauſe thoſe that are tired with Labour, a leſs Quantity of ſtrong Drink or Food will overcome them: Alſo, thoſe that are endu'd with ſtrong Spirits, and whoſe Radical Moiſtures are pure and free from Obſtructions, have good and ſharp Appetities, and can eat and drink greater Quantities without prejudice to their Health; but on the contrary, ſuch as have but weak Heats and few Spirits, have but little Stomachs, and faint deſires to eat, their Stomachs being full before their Bellies; and the ſame is to be underſtood when the Spirits and Natural Heat are impair'd and made impotent by Accident. Therefore Reſt after any kind of Wearineſs (be it what it will) is a moſt ſafe means to preſerve Health, and prevent the generation of Diſeaſes.

2. It is to be noted, that *Surfeits* and *Obſtructions* are not (as many ſuppoſe) contracted at the firſt and ſecond Inconveniency (except the Accident or Diſorder be very great) but by degrees, every Exceſs ſows ſome ſeed of Di-

Diſeaſes, which would be prevented, if care were taken, and Nature not overcharged, eſpecially at the foremention'd times, *viz.* when the Spirits are awakn'd or ſpent, for then the ſweet Oyl, and Radical Moiſture immediately turns ſouriſh, and then follows an unnatural Heat and Diſorder through the whole Body, with a dizzineſs in the Head; for the *Volatile Spirit* is the true Life and Being of every thing.

Many lively Inſtances might be given to demonſtrate this, as we ſee in all the Vegetations of the Earth, if the *ſpirituous parts* be any way deſtroyed or ſuffocated, that *Herb*, *Seed* or *Grain* decays and becomes of no uſe or vertue; which is likewiſe manifeſt in all *Spirituous Liquers*, as *Beer*, *Ale*, *Syder*, *Wine*, *&c.* if by long keeping or other accidents the ſpirituous parts be waſted or evaporated, immediately the ſweet Quality (as it were) dieth, and then the *bitter ſour aſtringent Properties* predominate, and appear in their own Forms, which whilſt the *ſpirituous* and *ſweet Qualities* were ſtrong, and not violated, did lie hid, being therein incorporated. So that were it poſſible for Man by any Art to retain the *Volatile Spirit* in any Liquors or other thing, then ſuch things would continue firm and good in all their parts for ever.

The ſame is to be conceived in the Humane Nature, and therefore all People ought to conſider the danger the Spirit is in on all Diſorders and Superfluities; for preſently the Appetite is dulled and the Pallate cannot taſte or diſtinguiſh the pure Reliſh of any ſort of Food. For where the Spirits are weak all the Properties of Nature become unequal in their operation, and riſe up with a kind of violence or hunger after the ſweet Oyl, with eagerneſs to devour it, which is the true Life, Pleaſure and Moderator of all the other Properties and Qualities; and therefore when once the ſame is wounded, the whole *Syſtem* of Nature is diſorder'd, and all her Oeconomy diſturbed. And this is really the very Root of all Diſtemperatures both of the Body and Mind; which if every one did underſtand, and take care that Nature were not overcharged, might eaſily be prevented. But

though Nature doth frequently complain, ſight, groan and languiſh under many ſuch Inconveniences and burdens, yet few there be that ever think or conſider the cauſe from whence ſuch Indiſpoſitions proceed, but for the moſt part, through Ignorance, take wrong meaſures; for if any find themſelves weak, fainty, weary, and the like, they preſently think to ſupply this defect of Nature by giving her good ſtore of rich Food and Cordial Drinks, which for the moſt part do but add a ſecond burthen to her, and proves of a more hazardous conſequence to the Health, than the firſt Diſorder, ſince theſe Indiſpoſitions generally come not for want of Nouriſhment, but rather the contrary, and for want of due Reſt after too violent Actions or over-long continuance at them, and for lack of giving Nature proportionable Meats and Drinks, whereby the Spirits and Radical Moiſture are waſted, as aforeſaid; tho' it muſt be confeſſed, *That Health and Strength cannot be maintain'd, but by a conſtant ſupply of Meats and Drinks*, yet the main thing is in the due and proper *Timing* thereof. Therefore weak-natur'd People at all times, and others, whenever by Labour, Travel or Faſting they are brought into a weak and fainty ſtate, ſhould then be more than ordinarily careful that their Meats and Drinks be not too ſtrong, nor too much in quantity, nor of a contrary quality, but proportionable to the preſent ſtrength of their Natural Heat.

3. Great drinking of *Wine* and *ſtrong Drinks*, after full Meals of *Fleſh* and *Fiſh*, (moſt of them being of diſagreeing Natures one to the other) do often wound the health, and that conſtitution is rarely known that they do not prove of evil and dangerous conſequence unto; which many of the richeſt ſort of People in this Nation might know by woful experience, eſpecially in *London*, who yearly ſpend many hundreds, (I think I may ſay thouſands) of Pounds on their *ungodly Paunches*. Many whom may ſave themſelves that charge and trouble, are uſually at firſt learning of *Monſieur Nimble-heels Dancing-Maſter*, how to go upright, for their *Bellies* ſwelled up to their *Chins*, which forces them to *behold*

Skie, but not for *Contemplation-ſake* you may be ſure, but out of pure neceſſity, and without any more Impreſſions of Reverence towards the Almighty All-wiſe Creator, than their *Fellow Fruits*; for their *Brains* are ſunk into their *Bellies*; *Injection* and *Ejection* is the buſineſs of their Life, and all their precious hours are ſpent between the *Platter* and the *Glaſs*, and the *Cloſe-ſtool* and *Piſs-pot*. Are not theſe fine Fellows to call themſelves *Chriſtians* and *Right Worſhipfuls?*

The natural Heat being overcharg'd by too great a Quantity of rich Food, that contains overmuch Nouriſhment, ſtops the Paſſages, arreſts the Spirits, and makes the Stomach violently attract unto it ſelf from all parts of the Body, the pleaſant moiſt Vapours, to help and aſſiſt her to overcome and digeſt that load of Victuals which they have ingoraged, that often puts Nature very hard to it in her internal Laboratory, cauſing a kind of ſuffocation of the pure Spirits, drying and conſuming the *Radical Moiſture* and thin refreſhing Vapours. Therefore after ſuch *Epicurean Meals*, there is always an Indiſpoſition through the whole Body, with dulling Fumes in the Head, and drouzineſs, that generally continues, four, five or ſix hours, more or leſs, according to the ſtrength of each mans Conſtitution, and the quantity of Food. During which time the Paſſages of the Spirits are obſtructed, the Pores ſtopt, ſo that the thin pleaſant Vapours of the Air from without cannot penetrate, and thence the Blood is heated, and its Circulation hindred; and all this by groſs phlegmatick Juices ariſing from Superfluities, which impede the Paſſages and fre Courſe of Nature. But after ſome hours, when Nature hath ſtrugl'd with theſe Beſiegers, and flung off their Chains, and overcome her Enemy, and forced her way, and made a ſeparation, then the Road of the Spirits is again laid open, and the Pores are unlockt to let in the refreſhing Breezes, and the Man grows brisk and lively, and fit for buſineſs.——And ſo indeed he might have been all this while, if to pamper a liquoriſh Pallate, and gratifie an extravagant Humour and Cuſtom, he had not willfully

Ingurgitated ſo much Food, as thus oppreſſed Nature for the preſent; and tho' he think now all's over, and is ready the very next day to attack her again with a like Debauch, yet he ſhall ſhortly find, the Dregs remain, there is a *Morbifick matter* left, and continually encrerſed, which at length being ripened into Act by ſome proper Aſpect of the Heavens, or ſimilary Accident on Earth, breaks forth into a moſt grievous *Surfeit* or violent *Fever*, and the Man is all on *fire*, and *ſighs*, and *languiſhes*, and *dies*. And who ſhall pity him? ſince if he would in time have hearkened to the Voice of *Reaſon* or *Experience*, either of them would have told him, That the ſole Intention of Nature in eating and drinking is purely to ſupport and refreſh her, and not burden her; and therefore he ought to have choſen ſimple Food, and the quantity not too great for the natural Heat, and then he would have found, after ſuch eating and drinking, a certain pleaſant and refreſhing Joy ſpread through the whole Body, from the *Center* to the *Circumference*, being more brisk, lively, active and uſeful than before.

But ſtill, many there are, that be not content to *Over-cram* Nature with too great a quantity of Food, but they will needs *drown* her too, with a Deluge of Drink, pouring in ſuch vaſt quantities of *Wine* and *ſtrong Liquors* into their fooliſh Hogſheads, as if they deſign'd to make their *Souls immediately ſwim out out of their Bodies*. This ſecond Charge, eſpecially when it comes immediately upon, or ſoon after the firſt, wounds *Dame Nature* to the very Heart, and ſets her on Fire, conſuming the *ſweet Oyl* and *Radical Moiſture* by whole-ſale, ſuffocates the *vital Spirits*, and puts the *Blood* (their limpid and natural *habitation*) all into a combuſtion; and the firſt and greateſt Sufferer is this *Hurlyburly* is the pure *Volatile Spirit*, *Balſamick Body* and *pure Oyl*, which is of a friendly Nature, ſo meek and gentle, that it cannot, without manifeſt danger to the Health, endure any ſuch harſh fires or churlish motions. And whenever violence is offer'd to this benign quality, Nature falls into a languiſhing, which makes the Functions of the Stomach to ceaſe, and the *Salt's* ſp[illegible]

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looseth its savour, if the Disorder happen near the Center of Life: But if only the pure Spirits and sweet Oyl of any Member be hurt, then it often falls out that the Evil and Defect remains only in that Member, and the Stomach and Center continue well; and in such cases the Life is seldom in danger.

But many *Physitians*, mistaken in Nature, do conclude, *That the cause of such defects proceed from some ill habit or vitiated Tone of the Stomach, and more Central parts*; and therefore they will give strong Potions of harsh Medicines, both *Purging* and *Vomiting*, which for the most part hurt Nature, weaken the Center, help to weaken and destroy the Balsamick Vertues, and the Limb or Member afflicted grows worse; for when in any Member the wrathful *Saturnal* and *Mercurial* Poysons and sulpherous Heats of *Mars* are stirr'd up and awaken'd, they will in a little time envenom the whole, and make it burn like Fire with Pains, whence Swellings and Putrifactions proceed. Did People rightly understand this, they would be afraid to commit such excess, loading Nature beyond what she can bear, by adding *Intemperance* to *Intemperance*, as first to over-gorge themselves with too much, as well as too rich Food, and then to drink such great quantities of *Strong drink* after it; these two Superfluities Nature cannot bear at one time, without great Injury to Health.

And therefore since some Men are such Swine as to delight to overcharge Nature with too much Drink, their safest way is to drink when their Stomachs are rather empty than full; for hard drinking doth not very often surfeit, when the Stomach is free from Fulness (except men drink to a very excessive Pitch, and of various sorts of Drink, or such as is bad in its kind) especially when men are at mature Age, or rather old than young; for indeed all *strong drinks* are absolutely against the Health of *young People*, by reason their Blood is more hot, which being encreas'd, sets Nature on Fire, and precipitates them into *Fury*, *Lust* and *Madness*.

But it may be obſerv'd, that more People do Surfeit themſelves and deſtroy their Health by Gluttony and Superfluous Eating, than by Overdrinking (tho perhaps the Sin of Drunkenneſs makes more noiſe in the World) for Gluttony is hid in the Bud, and little or no notice taken of it, but is indeed committed by all ſorts of People, both *Male* and *Female*, *Young* and *Old*, but more eſpecially *Young People* and *Children*. And the Reaſons hereof are, becauſe Food is of a very groſs Nature, and hard of Concoction, and requires time for Digeſtion, ſo that Nature cannot ſo eaſily rid her ſelf of it; but *Drink* doth paſs through ſeveral Digeſtions and Fermentations, by which the ſpiritous parts are already become volatile, that the Stomach and Natural Heat have no ſuch difficulty to ſeparate it, for that is done almoſt as ſoon as it comes into the Stomach, the Spirituous parts incorporating themſelves with their Similies, *viz.* with the natural Heat, as every man is ſenſible of, preſently after the drinking of ſtrong Drinks, which ſet the whole Body into an heat, if ſuch quautity be drunk as cauſeth an evaporation of the natural Spirit, and the phlegmatick part thereof falleth down into the *Ureters*; ſo that tho' it muſt be confeſſed, That ſuperfluity in drinking is very injurious to Nature, yet being of a thin ſpirituous quality, it finds many quick ways of evacuation and tranſpirations; therefore not ſo dangerous as over-much eating; but both are bad againſt Health, and great ſins againſt God and Nature. Beſides, thoſe that are inclin'd to Drink, are manifeſt to all men, and ſo their Irregularities often reſtrain'd through ſhame, and reſpect to their Credit; whereas the other gormandize publickly, and without the leaſt Reflection, ſo general and cuſtomary is that Vice become.

4. The *Eating of Suppers* is profitable but to few, except young People, whoſe Imployments are hard, and in the Fields or open Air, or ſuch as do not make Dinners, and whoſe Food and Drinks are mean; for ſuch People may eat *Supers* without prejudice, as alſo ſuch as accuſtom themſelves to eat in the morning and faſt till night; alſo

alſo they that be of Houſe-imployments. But for all ſorts of People that live ſedentary Lives, and are of eaſie Imployments, more eſpecially thoſe that are of mature Age, as *Gentlemen* and *Citizens*, &c. who uſe themſelves to lie long in Bed in the Morning, and to great Dinners and rich Cordial Drinks, whoſe Tables are ſo adorn'd and ſet forth, not only with ſuch great ſtore of rich Food, but alſo with other Circumſtances of great Charge, ſo that a ſober man would not imagin that ſo great Coſt, Pains and time ſhould be ſpent thereon, except ſuch Dinners would continue and ſuſtain Nature ſeveral years; but alas! the ſame is all ſwallowed and devoured in one hour, and all the pleaſure of it gone, and for real uſe an honeſt piece of *Bread* and *Cheeſe* ſhould do a man three times more good than all this variety of Dainties, whoſe beſt ſervice is to make work for the *Doctors* and *Apothecaries*, and they to provide Imployment for the *Sextons*; or if they eſcape the *Wooden Tenement* and *Flannel*, all they have to ſhew in Memory of theſe chargable Treats, is an *empty Purſe*, a *diſorder'd Mind*, a *loathſomely ſullid Soul*, and an *indiſpoſed diſtempered Body*, as full of Diſeaſes as an Hoſpital.

To this ſort of People it is moſt injurious to make *Suppers*; neither indeed are they good for any who live eaſie, and eat Dinners, becauſe the ſpace between *Dinner* and *Supper* is not ſufficient to make a perfect Concoction, eſpecially with thoſe that eat much *Fleſh* and *Fiſh*, or Food that is Fat; for after ſuch Food men ought to faſt at the leaſt eight or ten hours, becauſe the oily ſubſtance furs the Paſſages, and dulls the Natural Heat and Action of the Stomach, and conſequently requires a longer time for Concoction than *Herbs*, *Seeds*, *Fruits* or *Grains*. Beſides, *Fleſh* is of a groſſer ſubſtance, and more Phlegmatick, therefore apt to generate Obſtructions, thicker Blood, and more impure Spirits, and therefore thoſe that Feed thereon, ought to faſt a conſiderable time after it (by which means the natural Heat of the Stomach may the better digeſt the ſuperfluous groſs matter) before fresh Food be taken into the Stomach again.

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Therefore the beſt times for eating, are about eight or nine in the Morning, and five in the Afternoon; for nothing gives greater advantages to the Stomach to cleanſe it ſelf from all groſs ſuperfluous matter, than time and forbearance of eating or drinking for a fit ſpace, which makes the edg of the Appetite ſharp, and Pallate the perfect.

Moreover, *Suppers* (except to young People, and ſuch as have prepared their Stomachs by large Faſtings and Labours) fill the Body full of Wind, and cauſe it to glow with an unnatural heat and unſound ſleep. And yet ſome there are, who (through a diſorderly Life, their Natures being depraved) are ſo troubled with windy Diſeaſes, that they are forced to eat *Suppers* to prevent the burden-ſom pains of the *Wind*, and yet all will not do. But the moſt conſiderable thing why *Suppers* prove burdenſom and unhealthy to Nature, is, becauſe in the Night and Body is without Motion, and ſeems to ceaſe from Action, and the Rooms are made cloſe, and the whole Body kept much hotter than in the day, all which doth drevent the pure thin vapours of the *Air* from penetrating the Body; but in the day the body being kept cooler than in the night, it is fuller of motion cauſing a more perfect Concoction.

Therefore the moſt natural and approved way to Health, is to make but *two Meals* in 24 hours, one (as I ſaid) in the Morning, the other about 4 or 5 in the Afternoon. And it is to be obſerved, that the ſtrongeſt Food and greateſt quantity ought to be eaten in the Morning, and the ſmaller quantity, and ſuch as is eaſieſt of Concoction in the Afternoon, *viz. Milk-Pottage*, *Milk* and *Flour*, *Milk* as it comes from the *Cow*, after 'tis cold, eaten with *Bread*, *Water-Gruels*, *&c.* Now the Reaſon of this is, becauſe in the Morning, the Spirits, thro' Reſt, are reſtored freſh and brisk, and the Sun is not come to the *Meridian*, but by that time it arrives there, the Food is pretty well digeſted; for you muſt note, that when the Sun comes to the *Meridian*, it doth more or leſs exhale or cauſe ſome Evaporations of the natural Spirits, eſpe-

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cially in hot Seaſons; and therefore Nature is then more indiſpoſed, dull and heavy than at other times. Alſo, the fore-part of the day hath ſpent the Spirits by *Labour, Exercise, &c.* For this cauſe moſt People do find themſelves dull and heavy after Dinner.

There is nothing that does more help Concoction than the cool refreſhing Influences of the Air; for it ſtrengthens the natural Heat, and makes it more central; for which cauſe People in cold Weather have greater and ſtronger Appetites, and more Spirits than in hot; and therefore are able to endure more Action; ſo likewiſe ſuch as are bread in cold Countries, are harder, ſtronger, and for the moſt part longer liv'd than thoſe that inhabit in over-hot Regions; for Heat dries up the thin ſpirituous Vapours and Radical Moiſture in the Body, and cauſes the internal Heat and Moiſture (which ſhould ſerve for the help of Concoction) to ſpread it ſelf into all the external parts of the Body; for all outward Heat does by ſimile draw forth the internal heat, and cauſes the pure Spirits to evaporate. For this very Reaſon mens deſires are much after Drink in hot Seaſons, and on the contrary for Food in cold; thus likewiſe the heat of Beds, where moſt People wrap themſelves up very warm, takes away the Appetite; for let a man go to Bed ſome-what hungry, yet after he has ſlept, his Stomach ſhall ſeem dull, and his deſire of eating gone, till his motion for a while in the Air does recal it; and the ſame quantity of Food eaten for a *Supper*, which proves burdenſom to him that goes to Bed, ſhall be moſt pleaſant and lightſom to one that ſits up all night, ſo great is the power of Air and Motion. Therefore all hot ſoft *Feather-Beds*, with thick Coverings, which moſt People uſe themſelves to, with Curtains drawn, *&c.* ſo that their Chambers are in the next degree to *Bagneo's* or *Hot-Houſes*, are very inconvenient; for they weaken the Back and Joynts, deſtroy the Appetite, and render the whole Body ſo delicate and tender, that every little Inconveniency is felt, and ſuch People can ſcarce endure the freſh Air to blow upon them, without ſome prejudice to their Health, which

which doth increaſe ſtoppages and all Windy Diſeaſes, but on the contrary, open freſh Airs, Rooms that have large Windows and fair Proſpects, and the Bed open, hard and clean, ſo that the refreſhing Influences of the Air may paſs freely, will ſtrengthen the whole Body, beget and increaſe Appetite, and make the ſpirits powerful, whereby Nature does avoid many Inconveniences and Diſeaſes.

CHAP. XIII.

Of Windy Diſeaſes, *the Reaſon thereof in Nature, and why Engliſh People, eſpecially* Women *are ſo much troubled therewith; Alſo an Account of the* Inconveniency *of* eating *and* drinking between Meals.

THE Generation of *Windy Diſeaſes* in the Body ariſe from many Cauſes, but chiefly from Three, *viz.*

1. From *eating and drinking of too great quantities of various ſorts of groſs fat Food and ſtrong Drinks, of diſagreeing Natures*; which ſtretch the Veſſels of the Stomach beyond what is natural, and generate evil Juices of a ſower keen quality, and ſharp griping Nature; for it is not purely Wind, or an airy quality, that doth ſo gripe and pain the Body, and ſend up ſuch Fumes and Vapours into the Head; for if it were ſo, Nature would find ſome way to diſcharge it, which perhaps might make a noiſe, but not to be ſo painful. But this windy ſubſtance is mixed with a ſharp ſower thin poyſonous matter that runs out of one place into another, and cauſeth griping pains; and all this chiefly proceeds from *Repletion*, and too much Nouriſhment, and unconcocted matter. For when Meats and Drinks are taken, that are either ill prepar'd, or too much in quantity, or of a contrary quality to the Conſtitution, then the natural Heat of the Stomach and digeſtive Faculty cannot concoct ſuch Foods, nor make a perfect ſeparation, nor caſt out thoſe evil Juices and V[illegible]

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noms,which all ſorts of ſuch Food doth contain, but eſpecially *Fleſh* and *fat ſtrong Meats*, which are apt to lodge in Veſſels, and cauſe Pains and Swellings; for what part or Member ſoever of the Body is by any Accident made weak,theſe evil Humours will flow unto, and ſeize that part in an eſpecial manner; thus, If the Brain be weak, it cauſeth a violent Head-Ach to continue for ſeveral days together, with a dizzineſs; but if the more central parts, as the Breaſt and Paſſages be impotent, then you ſhall find all the Faculties of the Stomach debilitated,and its retentive Property ſo impair'd,that it cannot retain the Food, whence proceeds loathings and vomitings; but on the contrary,if the Center be well fortify'd with a powerful natural Heat, then the Stomach eaſily flings them off, and they diſperſe themſelves into the Members and more external parts, which cauſeth ſwellings and grievous pains in the Hips,Legs and Arms, or where-elſe it happens,often *ſhifting from one part to another*, which ſome call the *Windy Gout*,a Diſeaſe, tho' very painful,yet not ſo dangerous as when it lies and centers it ſelf near the *Heart* and *vital Parts*; for when they lodge about the Stomach,ſuch People are not well either full or faſting; for after eating this Humour doth ſo ſower the Food,that it makes the Stomach ſick,& ſubject to ſower belchings, & the whole body to ſwell,and ſickiſh Qualms to ariſe: And this enticeth many to take a dram of *Brandy*,or other ſtrong ſpirituous Drink to help Concoction, which ſeems to give ſome eaſe for the preſent,but in a little time the ſame Inconveniency will return,and then again,away they run to their *Doctor Brandy-Bottle*, and thus come to accuſtom themſelves to ſuch ſtrong fiery Liquors, whereby they yet more and more weaken the Stomach, and cauſe the before-mention'd *Windy Diſeaſes* to encreaſe, ſo that in a little time they ſhall not be able to eat any Food without a *Dram* after it; nay, it will come to that at laſt, that they will not be able to digeſt their Food either with it or without it; the Liquor will make ſuch a Prey of Nature, cauſing the Head never to be free from dulling Fumes and Vapours.

Now

Now theſe Diſeaſes are very rarely cured by any of the Medicines that are appropriated to them, becauſe moſt People do more or leſs continue the ſame Diſorders which were the firſt cauſe thereof. For no *Medicines* have ſuch Power either to prevent or remedy theſe Diſorders in the Body, as Temperance, Cleanneſs and good Order; for they have an inward Power and certain Efficacy for that purpoſe; and if Temperance be continu'd, it will augment the *Radical Moiſture* and *pure Spirits*, and by degrees ſtrengthens the natural Heat of the Stomach, which only hath the Power to draw all ſuch windy groſs ſharp matter from all parts of the body, and ſo caſt it out, if thro' length of time it be not become too central; for the natural Heat hath a magnetick Vertue, that forcibly attracts all ſuch matter as burdens Nature, even from the moſt inward *Cavities* and furtheſt *Circumference* unto it ſelf, and there digeſts and throws it off, both upwards and downwards, if a proper degree of Temperance be obſerved both in quantity and quality, and freſh ſupplies of Food and Drink come not too often. For ſo powerful is this attractive Faculty of the Stomach, that it will draw the very *Fleſh off the Bones*, as is moſt manifeſt both by men and beaſts, if the Stomach be not ſupplied with convenient quantities of Meats and Drinks; for this Heat which ſerves for concoction and ſeparation is never idle, but always continues its motion and action, ſo long as the Spirits are lively, and that there doth remain any Oyl in the Lamp. For this cauſe *moderate Faſting* hath been commended by all wiſe men, and a clean well prepared Diet hath great Power, not only to prevent Diſeaſes, both of the Body and Mind, but alſo to root them out, eſpecially when the cauſe of ſuch Diſeaſes (as generally it happens) have ariſen from Over-charging of Nature with too great quantities of Fleſh and Fiſh, and the more becauſe People make no diſtinction between *Clean* and *Unclean*, nor of the *Seaſons of the Year*, of the *Surfeits* or *Diſeaſes* the Cattle are ſubject unto, whoſe Fleſh they eat, nor regard the improper Mixtures of ſuch Food, &c.

2. The *ſecond cauſe of Windy Diſeaſes*, I aſſign to be the frequent eating and drinking of *Hot Foods*, I do not mean ſuch as are hot in their own nature and operation, but ſuch as having been prepared by Fire, are eaten before thoſe fiery ſulpherous *Steems* are evaporated; for they are of a very prenicious venomous quality, and altogether of a contrary Nature to the genuine Heat of Nature, and particularly of the Stomach alſo; for this fiery heat will no longer incorporate it ſelf with ſuch Foods, Broths, *&c.* than it is forced by the conſtant heat of the fire; for as ſoon as they are taken from thence, this ſulpherous *Steem* or humid *Vapour* will haſtily ſeprate of its own accord, which does manifeſt that this Heat is an Alien, and that Nature caſts it out as an Enemy; for indeed it contains three venemous qualities, that are abſolutely preniciors to Health, *viz.*

1*ſt.* The firſt is an *harſh Fire*, of a *Saturnine Martial Nature*, of a keen ſharp fretting operation, which dulls the pure Spirits, and infects the Blood with a Maingy itching Humour.

2*dly.* It contrins a groſs *deadly poyſonous Water*, or *humid quality*, that does incorporate it ſelf with the groſſeſt parts of the Air, and fly away in a ſteem or vapour; and if Food be eaten before thoſe fiery evil vapours be ſeparated and evaporated, it ſwells the body and hurts the natural Heat of the Stomach, and inſenſibly, but certainly generates both *Windy* and *Watery Diſeaſes*, filling the inward Veſſels of the Body with evil and venomous Juices, ſending Fumes into the Head, and diſordering the whole body, and this more eſpecially in *Women* and *Children*, who, as we have ſhewed you before, are by Nature much more liable to *Windy Diſeaſes* than men.

3*dly.* If this furious *Steem* be by any Veſſel that covers the Meat, after 'tis taken out of the Pot, or off from the Spit, ſo that it cannot fly away, but is ſtopt and turned back, or confined to ſtay with ſuch Food, after 'tis prepared, then it will reenter into it, and make it flat and heavy, and alter the Taſte of it, ſo that it will be ſtrong and groſs on the Pallate, and heavy on the Stomach.

It

It is alſo to be noted, that the common eating of *Hot Foods* does poſſeſs the Blood with a ſalt ſharp fretting Humour, like a *Mainge*; and if Children were not accuſtomed to ſuch things from their Mothers Breaſt, it would more ſenſibly break out upon them in that kind: For this very Reaſon, in Dogs and many other Creatures, if ſuch hot Broths or Food be given them, it will cauſe the *Mainge* in their Blood; and the very ſame it occaſions in the human Nature, but not externally ſo manifeſt, becauſe render'd more familiar by uſe.

3. The *Third* Cauſe, not only of *VVindy Diſeaſes*, but of many others, is, *Peoples eating and drinking too often*. Nothing more burdens Nature, or generates more crude ſharp Humors; for when freſh Food is thruſt into the Stomach before the former is digeſted, it mixeth with the half-concocted Food, which does ſurprize Nature, and diſturb her Work, and fouls the Stomach, cauſeth ſower Belching, makes the Veſſels to ſwell, and in ſome Conſtitutions is attended with griping Pains and Indiſpoſitions through the whole Body, *&c.* for the natural heat is ſo oppreſſed with theſe continual ſupplies of Food, before it calls, or is ready for them, that it cannot make any perfect Separation, which is a main cauſe of *VVindy Diſeaſes*, filling the Veſſels with unconcocted Juices, which powerfully obſtruct the due Functions of Nature, and hinders the Circulation of the Blood and Spirits; which is the reaſon, that when ſuch People do travel or labour, and oft-times only upon the Change of Weather, they are indiſpoſed and preſently tired, and out of Breath, and troubled with an inward heat and drought, continually calling for Supplies of *Drink*, which does but promote Diſorder, and ſwell the Body, and make the Exerciſe more burthenſom.

For indeed *drinking between Meals*, is very Injurious to all ſorts of People, except to thoſe that labour hard, and ſweat much; for ſuch may drink, but very moderately, or elſe they may quickly out-do Nature; but for others that live eaſie Lives, and do not ſweat, to be *ſipping*, or rather *pouring down* ſtrong Drink and Wine *between Meals*,

do

does prove of very evil Conſequence; for it deſtroys the edge of the Appetite, and makes the Stomach diſorder'd, always ſeeming as if it wanted ſomething; and in ſome Conſtitutions, an hot heavy dulneſs; for all ſtrong Drinks, receiv'd in a greater quantity than the Stomach can conveniently maſter, leave a ſowr, heavy, ſtinking Matter behind them in the Body, which furrs the Paſſages with a ſlimy Subſtance, and which cauſeth loſs of Appetite, ſhortneſs of Breath, Rheums, with ſharp tickling Matter that firſt aſcends into the Head, and offends it, and then falls back again into the *Breaſt*, and upon the *Lungs*, whence *Coughs* and *Conſumptions* proceed. Alſo, in ſome People it begets a kind of unnatural hunger, or craving in the Stomach, or a ſharp gnawing Pain, which cauſeth many to eat, but they are never the better ſatisfy'd nor eas'd, but rather increaſe the Pain thereby. I am confident, abundance of People can witneſs this to be true, from their own Experience, and yet will not conſider or regard the true Reaſon or Cauſes of it: For it is a groſs Miſtake, when any ſhall feel their Stomachs gnaw or gripe in this manner, to run preſently to the Cupbord, and think thereby to cure that defect; which, for the moſt part, does but increaſe it, and no longer gives eaſe than the Food or Drink is in the Mouth; for this evil habit of the Stomach does not proceed from want of Food or Nouriſhment, but through ſharp, crude, ſuperfluous Matter, which dulls and diſables the Natural Heat, that it cannot perform its due Office of Digeſtion; for, where Food is thus too frequently cramm'd in, the digeſtive Faculty has not power to make ſeparation; which does, as it were, ſuffocate the pure Spirits, and then preſently the ſweet Oyl, or Juices of ſuch Food, turns either of a keen, ſower, or bitter Quality, according to the diſorder or nature of each Man's Stomach and Conſtitution; which depraved Juices diſperſe themſelves into ſeveral parts of the Body, enfeebling the Joynts and Members, wounding the Spirits, and making room for outward Colds, and the like Accidents to

take place; for *Colds* do rarely ſeize any part of the Body, (provided the Accident be not too extream,) except firſt there be ſome inward defect or weakneſs; as may appear by thoſe that are troubled with ſtoppages of the Breaſt, whom every petty Accident, nay, even the alteration of the Air ſhall ſenſibly afflict.

But as Nature abhors all Extreams; ſo, on the other ſide, over-long Faſting does help to generate windy Diſeaſes, eſpecially in infirm People, whoſe natural Heats are weak, and Spirits few; for they will ſoon grow faint-ty, and Fumes and Vapors will be apt to fly up into their Heads, and when they come to eat, a ſmall matter makes them ſick; for too long faſting does ſpend and evaporate the Spirits, and waſte the Radical Moiſture, and hurt the digeſtive Faculty; ſo that after eating and drinking, the Senſes ſeem to be ſtupified, and the whole Body ſleepy and indiſpos'd; and beſides, after ſuch long Faſting, People are apt to ſtrain Nature, by taking more Meat and Drink than ſhe can bear. Therefore a *Mean* is ſafeſt in all things; for if any refrain from Food too long, the Action of the Stomach is ſo vigorous, and its attractive Faculty ſo powerful, that it preys on the natural Spirits and radical Moiſture, ſo that you ſhall then find a very imperfect Appetite; whence comes that common Saying —— *I have out-faſted my ſelf*; *or*, *My Stomach is gone.* For the ſtrength and perfection of the Palate and Stomach conſiſts in the ſtrength and vigor of the Spirits and radical Moiſture; therefore both ſuperfluous eating and drinking, and alſo immoderate faſting, do generate Diſeaſes, and cauſe Indiſpoſitions both in the Body and Mind. Therefore it is not ſo commendable, nor ſo healthy, to make but one Meal in 24 hours, as to make two moderate Meals in that ſpace; for otherwiſe there is ſuch to be too great an Emptineſs, and too eager an Hunger, which makes People give themſelves ſuch a freedom of eating, as thereby the Veſſels are ſtretched by the great quantities of Food, which makes ſuch have great Bellies, and prove fat and groſs: But the

they will eat but once a day, yet many of them that are able to come by it, do give themſelves the liberty of drinking luſty Evening-draughts, which do ſo ſtupifie the Senſes, and heat the Blood, and furr the Paſſages; ſo that it is no wonder that they are not prepar'd for a Breakfaſt.

In a word, there is nothing ſo ſafe, nothing ſo pleaſant as *Temperance*, and to obſerve proper times and ſeaſons for eating and drinking, and keeping within the bounds of what is neceſſary, both in quantity and quality: And this we muſt aver, That as the World goes, few there are that hurt their Health with *Faſting*, in compariſon of thoſe Multitudes that deſtroy themſelves by *Superfluities*: nor is it ſo dangerous a conſequence, if any competent care be taken.

It is alſo to be obſerv'd, That all kinds of Food ill prepar'd, is hurtful, and apt to forward thoſe *Windy diſtempers*; for any Food that is too much or too little dreſt, or under or over-prepar'd is prejudicial to the Health; but over-prepared is the more hurtful of the two (unleſs where it is very much too little done;) for over-preparation, be it of what you will, does in a great meaſure deſtroy the brisk, lively Spirits, which renders ſuch Food of a heavy, dull, groſs Nature and Operation; ſo that it cannot adminiſter ſuch proper Nouriſhment, nor can the natural heat of the Stomach draw ſuch pure Spirits from it, as otherwiſe it would yield (for it cannot give what it has not.) 'Tis therefore a great Error, as to Health, to over-prepare Food, as the cuſtom of ſome is, *viz.* to Boil *Fleſh* ſo long, till 'tis ready to fall to pieces; which many do, becauſe the Broth ſhould draw forth all the ſtrength and vertue; alſo, they Boil it in but ſmall quantity of Water, with the Pot or Veſſel cover'd, by which means the Broth loſeth its proper and natural Complexion, and becomes of a dull reddiſh Colour, mixt with black, which is very pernicious both to thoſe that are in health, and ſuch as are already ſickly; but eſpecially, for weak Conſumptive People,

whom *Phyſicians* generally order to eat of ſuch *Pottages*; for their natural Heats being weak, and Spirits low, theſe unnatural Preparations, and groſs Foods do further the growth of their Diſtempers; for all ſuch *Pottages* have loſt their pure ſpiritous parts, and volatile vertues in the preparation, and are loathſom to Nature, eſpecially to weak people, becauſe, by the ſmall quantity of Water, long boiling, and the groſneſs of ſuch Fleſh, the lively Vertues and Tinctures are deſtroy'd; and therefore ſuch Goods loſe their natural Colour, and fragrant Sent, and become ſtrong and fulſom; for no preparation ought to be continu'd any longer than the crude body be open'd, and the groſs matter digeſted; for if it be continu'd any longer then the pure ſpirituous parts will evaporate. The Intention of kinds of Preparation, is, to digeſt the Phlegmatick groſs Parts, that thereby the ſpiritual Vertues may be ſet at liberty; but then, if the Preparation be continu'd, your Fire will ſerve you as the Celeſtial Fire, *viz.* the Sun and Elements, do the Husbandman, when he makes his Hay, or the Malſter his Malt; for firſt, the *Sun* exhales the groſs Body, and Phlegmatick Parts of the Graſs or Herbs, and ſets the Spirit at liberty, which perfumes the whole Field with moſt delectable Odors; but if this Hay be continu'd too long in the *Sun* and *open Air*, its ſpirituous Quality will alſo be exhaled; and then it will become like *Salt* that hath loſt its ſavour, *good for little but the Dunghil*. The very ſame is to be underſtood in all Preparations of Food; for it hath rarely been known that any ſuch groſs, over-prepar'd *Broths* ever did any good to ſuch conſumptive People, but rather the contrary; for all *Fleſh* ought to be boyl'd in plenty of good Water, (and *River-Water* is beſt,) and quickly done, even to a point, and the *Broth* ought to be thin, with a brisk pleaſant ſmell and taſte, and the Fleſh of a whitiſh colour; ſuch *Broths*, if well prepar'd, and the Fleſh be good, will perfume the whole Room where they are. The very ſame is to be underſtood in all other Boyl'd Foods, as *Herbs*, *Roots*, or *Grains*, be they of what

they will, being thus naturally order'd, they will, in their kind, be brisk and acceptable to the Stomach, eaſie of Concoction, and breed good Blood, and pure Spirits; but the common Food, and ways of Preparation, which moſt preſcribe for ſick or weakly People, are ſo fulſome, and ſtrong, that the frequent eating of them is enough to make well-people ſick; it being no unuſual thing for *Phyſicians*, and others, to order ſuch Food for weak or ſickly People, as they themſelves, or any others that are in perfect Health, cannot endure to eat or drink; ſo that the change is much for the worſe: which is much to be pitied, That *Ignorance and Blindneſs ſhould ſo poſſeſs Peoples Hearts.* This I ſpeak and write from that Underſtanding which the Lord of all things have given me, in diſcharge of my Duty to my Brethren and Fellow-Creatures.

Of Fatneſs.

Fatneſs is very comely in Men and Women, when it doth not exceed the *Medium*, nor proceed from Idleneſs and Intemperance in Meats, Drinks, or Exerciſes. Some Men are from their natural Conſtitutions more apt to be *Fat* than others; eſpecially thoſe in whom the *ſweet Quality* is ſtrong; ſuch as are the *Sanguine-Plegmatick*, *Sanguine-Cholerick*, *Sanguine-Melancholy*, and who are of pleaſant, merry Diſpoſitions, much inclin'd to Delights, but not ſo much to Action, as thoſe that have the *aſtringent*, or *bitter Qualities* predominant; nor are their Spirits ſo vigorous, or Natural Heats ſo ſharp; and therefore their Meats and Drinks make more Humours, becauſe the Action of the Stomach is not ſo ſtrong; neither is its attractive Faculty ſo powerful, ſo that a ſmaller quantity of Food does ſuſtain them, than does others. But as theſe ſort of People are apt to increaſe in *Fleſh* and *Fatneſs*, ſo alſo do their Inclinations increaſe to Drink, which ſeems more grateful to them than others, becauſe their Heats are not ſo ſtrong to concoct Food as other Men's are; but Drink being

of an eaſie concoction, and of a pleaſant, chearing Quality, which ſuch People delight in, having a *Simile* with their Natures, they take more delight in drinking, than in eating; eſpecially after they are arriv'd to a mature Age; and alſo they are very inclinable to Laughter and Merriment, by reaſon of the abundance of ſweet Oyl in their Conſtitution.

But *fat People* do much differ; ſome are more lively, ſtrong, active, and long-liv'd than others; for where the *Phlegmatick Property* of Nature is ſtrong, and joyn'd in the Government with the *Sanguine*, or *Sweet Quality*, they are apt to grow very fat and corpulent, being ſlow of motion, and of dull, heavy diſpoſition, inclin'd to an eaſie, ſoft Life, and to drink much; their Fires, and natural Heats being but weak, there is not a perfect Concoction made of the Food and Drinks, but every thing tends to generate abundance of groſs *Phlegmatick Juices*, which ſwell all the Body, and Members thereof.

If the *bitter Quality* be powerful, and ſhare in Dominion with the *Sanguine*, it makes Perſons merry and brisk; but not ſo cumberſomly *Fat* and *Phlegmy* as the former; becauſe here the Natural Heats are ſtronger, conſequently they have greater Stomachs, better Appeties, and are given more to Action, eſteem'd good jolly Companions; many of them will ſpeak well, and boldly: they are of ſtrong Conſtitutions, but great Drinkers, which oft-times wounds their Health.

When the *Aſtringent Quality* is Co-partner with the *Sweet*, it gives People full-bodied, and fleſhy, but not fat; of healthy Conſtitutions, but not ſo pleaſant-humour'd, or merry as the former: Many of this ſort are both great Drinkers and Eaters too, being inclin'd to Intemperances.

But if *Temperance*, *Cleanneſs*, and *proper Exerciſe* were obſerv'd, with due Food and Drinks, there would be but very few People over-fat, let them be of what Conſtitution or Complexion they will; it being an eaſie Matter in the beginning, to prevent it

but after Perſons are grown very fat, it is more difficult to contract Nature, and the Veſſels; yet it may well be done, but not without ſome Trouble. The beſt way to prevent *Fatneſs* in the beginning, and alſo to abate it, are, 1. Inſtead of Morning-Draughts of ſtrong Drink, to drink or eat a Pint or more of thin, brisk *Water-Grewel*, light-boyl'd, or ſuch as ſome call *half-boyl'd*, with only a little *Butter*, *Bread* and *Salt*, but not too much *Butter*; and then to walk, or uſe ſome proper Exerciſe for ſeveral hours. 2. Be ſure let your Dinner be moderate; not to gratifie the pleaſure of the Palate. 3. Such People ought not to drink between Meals. 4. Then at Night, return again to your *Water-Grewel.* 5. Inſtead of your *ſtrong Drink* and *Wine*, let your Drink at Meals be no ſtronger than *Nine Shillings Beer.* 6. They ought to exerciſe themſelves in the *open cold Air*, which will wonderfully ſharpen the Appetite, and ſhrengthen the Stomach, and extend the Paſſages thereof, which in moſt fat People, are too narrow; for through the abundance of groſs Phlegm, they are apt to be furr'd and ſtopp'd: Therefore fat People cannot eat ſuch Quantities as lean will do: They are alſo more ſhort-breath'd, and ſooner ſweat, and are tir'd; for where there is ſuch ſuperfluity of Fleſh, the Spirit becomes weak, and more impure; beſide, ſo much Fleſh is of it ſelf heavy, and burthenſome.

For all which Inconveniencies, *overmuch Fatneſs* is to be avoided as much as in one lies; which is beſt, and indeed can only be done by theſe Rules of Temperance, juſt now recited. Suppoſe a Man were to ſeek for *Fat Men* and *Women*, would he go into *Country Villages*, and *poor ſmall Towns*, among *Plough-men* and *Shepherds? Scoggin* fought more wiſely, when he look'd for an Hare on the top o'th houſe. No, no, ſuch a Man's Errand would lie in *great Cities*, and *Market-Towns*, where there is ſtore of *ſtrong Liquors* and *Idleneſs*, This all *fat People* ought to conſider, and not to excuſe themſelves, as many of them do, by ſaying, *'Tis all one*,

we may eat, drink, and do what we will, we ſhall be fat; and ſuch like ſilly Tattle; having no more underſtanding of themſelves, or the Nature of things, than *Swine* have, who are *bathing themſelves in the Mire*, and *eating themſelves fat in the Sty.*

CHAP. XIV.

Of Fleſh, *and its operation on the Body and Mind; That the* common eating *thereof, does awaken the wrathful Nature in Mankind*, &c.

THough we have before in ſeveral places of this Treatiſe, occaſionally mention'd *Fleſh*, and that vulgar eating thereof is prejudicial, yet we eſteem it a matter of ſuch Importance, as deſerves to be particularly and diſtinctly treated of in a Chapter by it ſelf. For there is greater Evil and Miſery attends Mankind, by killing, hurrying, and oppreſſing his Fellow-Creatures, and eating their Fleſh, and that without diſtinction, than is generally apprehended or imagin'd. Man's ſtrong Inclinations after *Fleſh*, and his making ſo light and ſmall a matter of killing and oppreſſing the inferior Creatures, does manifeſt what *Principle* has got the Dominion in him; for had Man continu'd in the pure Law of God, and lived in the power of the humane Nature, and followed the Voice and Dictates of the *Divine Principle*, which he was created to live in, he would have been far from *oppreſſing*, *killing*, or *eating the Fleſh and Blood of the Beaſts*, which was not allowed him in the beginning; for Man was created to be *obedient*, and to live in the power of the *Divine Principle*; and therefore was put into a Garden amongſt *innocent Herbs*, *Fruits*, and *Grains*, which were intended and ordained for his Food; and was forbidden that Fruit in which was manifeſt Good and Evil, which ſhould not have been awaken

awaken'd and made manifeſt in Man; for all Hurrying, Hunting, Oppreſſing and Killing, be it in what kind you will, ariſes from one only Ground, *viz.* from the wrathful Powers of Nature. Now, *Herbs*, *&c.* have an innocent Original, and no Power to awaken, or kindle any other Properties but what are like themſelves; but the *Beaſts* are equally indu'd with *Wrath*, *Revenge*, *Hate*, *Envy*, *Love*, and indeed with all the wrathful and ſenſual Paſſions: For which cauſe their Fleſh, (eſpecially when unclean,) and Blood was ſo ſtrictly forbidden by the holy Ancients; for the humane Nature ought not to have incorporated it ſelf with the beſtial; otherwiſe God would indulged man the freedom of eating of Fleſh in his firſt eſtate, ſince he loves it ſo well; but on the contrary, the Diet preſcrib'd him, was this,——*Every green Herb ſhall be unto thee for Meat:* There was no mention made, or thoughts of *Fleſh*.

2. It ſhould be conſider'd, That *Fleſh* and *Fiſh* cannot be eaten without violence, and *doing that which a man would not be done unto*, and making diſtruction of God's Creatures, which are generally more profitable living than dead, (as *Cows* and *Sheep*, which are the Creatures moſt eaten.) Now killing, not only of thoſe of our own kind, but alſo of any other Creatures, came in with the Tranſgreſſion; for Man was not made to be a Tyrant to the reſt of God's Creatures, nor to live in the wrathful, beſtial Nature; but in love and meekneſs, to have dominion over all things for their good, and to maintain Unity and Concord; which can never be done, unleſs he live in the Spirit of Love, and Meekneſs; whence ariſeth that noble Vertue, **Compaſſion**; which oppoſeth all Violence, as much as the Night doth the Day. This all the wiſe Ancients underſtood; but more eſpecially the moſt learned and illuminate Prophet *Moſes*, who did uſe all poſſible Means, both Natural and Divine, to bring the *Children of Iſrael* off from eating of *Fleſh*; as appears firſt in their forty years Travel in the Wilderneſs, during which, they were not commonly admitted to eat *Fleſh*; as appears by their Murmurings

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after the *Flesh-pots of Egypt*; which, when the Lord heard, he said unto *Moses*, *Give them Flesh.* *Moses* answers, *Shall we kill our Flocks and Herds, or where shall we have Flesh to feed this Multitude?* Which shews, they did not use to kill and eat the Beasts in their March towards the Holy Land; for if they did, why then do they complain for want of it? 'Tis true, the Lord gave them *Flesh*; but it was in his Wrath and to their Destruction: For they had awaken'd the Center of Wrath, which provoked the Lord, (for *Flesh* cannot be otherwise procured;) but this they ought not to have done: for the Lord had brought them out of *Egypt* by his mighty Power; that is, out of the *Vanity*, *Violence* and *Oppression*; for so *Egypt* rightly signifies; and the *Wilderness* does intimate the *Path and Way of Regeneration, that leads all that persevere in* Self-denial, *to the Holy Eternal Land of Peace, that flows with Milk and Honey*: Therefore none ought to look back or murmur, that are once got through the *Red Sea*, lest they fall, as the Children of *Israel* did, and become like *Lot's* Wife, Monuments of Vengeance. Numb. 11. 4, 18, 22.

3. All kind of *Violence*, whether towards our own kind, or upon inferior Creatures, and whether little or much, does wholly arise from the awaken'd Wrath of God in Nature; and from the very same Root does proceed all *Back-biting*, *Envy*, *Strife*, *Rancor*, and *Contention*, and whatever else a Man can think of, that is of that Nature; there being but one only Foundation that does generate *Discord* and *Inequality* amongst all Creatures; and whenever any man does hurt, oppress, kill, or speak evil of any other Creature, it proceeds from this original Spring of Wrath. On the other side, from the *Divine Principle of God, eternal Light and Love*, doth arise and flow, as from an inexhaustible Fountain, all *Friendly Qualities*, *Love*, *Good Will*, *Meek*, *innocent Compassion*, *courteous Dispositions* and *Inclinations*, and whatever can be called,

deſerves the Name of *Good.* No Man did ever ſtrike, oppreſs, uſe violence to, or kill either Man or Beaſt from the excitement and power of this friendly Principle; for all Contention, Strife and Cruelty, is as contrary to the Nature and Operation of this Principle, as Light is to Darkneſs; but from this Divine Fountain in Man, does proceed that great Law of *doing unto all Creatures, as a man would be done unto*; which cannot therefore admit, that any *Violences* or *Injuries* ſhould be done unto God's Creatures, either ſuperior or inferior.

This our great and bleſſed Law-giver, *Jeſus Chriſt*, did demonſtrate, whilſt he was in the human Property; for all his Practices, Examples, Diſcourſes and Preachings unto Mankind, were tending to lead them into Peace, Meekneſs and Unity; and therefore he ſaid unto *Peter*, *Put up thy Sword, for my Kingdom is not of this World*; that is, My Kingdom does not conſiſt in Wrath, Enmity, Oppreſſion, Cutting off of Ears, and Killing; but in Peace, Love and Concord: So likewiſe have all the Holy and Enlightned Men in all Ages, both by ſpeaking and writing, declared againſt Violence, and endeavoured all that in them lay, to draw all Men to Unity; which was the firſt State of Man, and which he loſt by ſuffering his Will and Deſire to enter into Violence and Inequality, *viz.* into *dark Wrath*; which preſently cauſeth uneven Operations in the Soul, which our Saviour Chriſt came to ſeek and to ſave, that is, to draw the Soul of Man back again out of *Egypt*, through the Red Sea, and Wilderneſs, into the Land of Promiſe, a State of *Innocency* and *Unity*. For except Man do again depart from all Violence, and from under the Government of the Spirit of Oppreſſion, and comes to know ſomewhat of the Operation of the Divine Principle, he cannot be happy in this World, nor in that which is to come. This ſome of the *Indian* and *Ethnick Philoſophers* ſeem to have been ſenſible of, when they uſed all pains and diligence to bring thoſe Savages from Cruelties and Inhumanities, *viz.* from all

Violence,

Violence, and Killing the inferior Beasts of the Field, and prohibiting them from eating their Flesh and Blood; for Man being more highly graduated than any of the Beasts, as being indued with divine and humane Wisdom, and the Nature of all things, *viz.* with the Treasures both of Time and Eternity, ought not by any means enter with his Desires and Will into the savage Nature of wild Beasts; neither should the depraved Property of Beasts be awakened in Man; for whatsoever he joyns himself unto, or communicates with, whether it be *Meats*, *Drinks*, *Employments*, or *Communications*, that very thing, be it what it will, shall powerfully impose the true property of its Spirit on the Man, by way of *Simile*. Were not this so, the wise Ancients would not have made such distinctions between clean and unclean Creatures: neither would they so strictly have commanded, That the Blood should be destroyed by Fire, or buried in the Earth, neither would the Apostle *Paul* have said, *That evil Communications corrupts good Manners*; that is, evil Company, or the evil Spirit in ill Men, does awaken and strengthen its Likeness in the good Man, and causes the Divine Principle and Voice of Wisdom to withdraw, or become captivated.

And it seems our Fore-Fathers, even in this Nation, have in some degree considered the great force and power of the wrathful, savage Nature of the Beasts, and that Men by accustomed violence towards them, and their Communications amongst Slaughter'd Animals, were rendered rash, precipitate fierce and cruel, and as it were, destitute of Humanity; and therefore by our ancient Laws, and the immemorial Customs of this Realm, *Butchers*, and such People as are of *Killing-Employments*, and not to be *Jury-men*, as being esteemed neither fit nor capable Judges of *Life* and *Death*: And in the common Proverb, if a Man be fierce, cruel, and subjected to the Spirit of Violence, we say, *Such a one is like a Butcher*. Nor can we but observe from daily experience, that all sorts of People that are of rude, robustick Employments, and

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communicate much with fierce and ſtrong Beaſts, as *Bear-wards*, *Hoſtlers*, *Drovers*, and the like, are generally headſtrong, raſh, fierce, ſurly People, and appear evidently to participate of the brutiſh Nature of thoſe Animals with whom they converſe. And as the *Sheep* is one of the moſt innocent of Beaſts, ſo *Shepherds* have in all Ages been celebrated for the moſt harmleſs and beſt-humour'd of Men; and therefore *Governors*, both Temporal and Spiritual, are recommended unto us under the Name of *Paſtors* or *Shepherds* of the People.

4. That killing, and eating the Fleſh and Blood of both clean and unclean Beaſts, was not in uſe from the beginning, is clear from the Second Chapter of *Geneſis*; therefore we ſhould conſider when, and by whom the ſame was introduced. And firſt, we muſt note, That the firſt Beaſts that were killed, were not *Cows* and *Sheep*, and the like uſeful Creatures, whoſe Lives are far more profitable than their Deaths; but wild ſavage Beaſts, and Birds of Prey, the countenance of whoſe Lives was prejudicial unto Mankind, and the reſt of the Creatures; nor were they hunted and ſlain to be eaten; but to free Man and other Creatures from danger. But after a little uſe and cuſtom of Killing, the Spirit of Wrath and Fierceneſs, by the fierce Action in the Killer, and the revengeful Spirits proceeding from the Creature kill'd, both concurring, was ſo powerfully ſtirred, awaken'd, and ſtrengthen'd, that Killing became as familiar as gathering of Fruit; and the unclean brutiſh Nature encreaſing, they could not only kill without remoſe, but began to count it a delight and pleaſure, and then they could eat the Fleſh, and lap up the Blood of their Fellow-Creatures, which they had ſlaughtered, as freely, and as greedily as *Dogs* and *Lions*, or any other wild Beaſts could do it; for by continual uſe of Killing and Violence, the very ſame ſavage, wild Nature of thoſe cruel Beaſts of Prey were become predominant in Men; ſo that now, they could

could not only butcher, and eat the Flesh of Beasts with pleasure and delight; but they could also, without remorse, torture and slay those of their own kind; and in some parts proceeded to eat them too, as the *Canibals*, who feed on *Human Flesh*, and will most savourly gnaw a *Shoulder of a Man*, a *Breast of a Woman*, or the *Haunches of a Child*, and think it altogether as sweet and wholsome as my Lord does his Venison, or my Lady her Partridg.

5. It is to be noted, That if Mankind had continued in its primitive State of Innocency and Unity, there would have been no *Hatred*, *Strife*, *Oppression*, *Fighting* or *Killing* one another, no *Slaughtering of Beasts*, *Fish* or *Birds*, nor *Eating* their *Flesh* and *Blood*; for this was not permitted until Man had immersed his Will into the warful, savage, unclean Nature of the wolves of Beasts: For there is no Creature in the World that has any desire to eat Flesh and Blood, and tear the Creatures to pieces with violence, except those in whom the fierce, wrathful, savage Nature does predominate. And therefore after Man had awakened the Wrath, and entred into the cruel Spirit of Killing, the wise Prophets imposed special Commands not to eat the Flesh and Blood of such Creatures; as *Swine*, *Dogs*, *Bears*, *Wolves*, &c. But can we believe that Man was at first made like those savage, unclean Beasts of Pray, or indeed worse? For so now he is, and does exceed in Uncleanness and Cruelty the wolves of Beasts, as much as a *Spar-Hawk* exceeds a *Titmouse*; for indeed Man is indued with all Properties and Qualities; but the Wrath, and evil, unclean Nature ought not to have been manifested; but the divine and human Nature should have governed the Life; but instead thereof, the same are now, as it were, hid in Man, and the cruel, fierce Spirit does predominate; which makes him so near affinity with all wild Beasts, and Birds of Pray, and to desire such Food as they do; for that Nature that is chief in the Government of any Creature's Life, be it either good

or evil, clean and unclean, will ſtir up deſires of Food ſuitable and correſpondent therewith. This is plain in ſeveral ſorts of Beaſts, as thoſe in whom the ſimple, harmleſs, clean Nature claims Dominion, delight in a like clean and harmleſs Food, and their Natures are ſatisfied therewith; not but that there is an unclean Nature, and fierce Quality in the cleaneſt and beſt of Beaſts, capable in ſome degree of being awaken'd; for 'tis not impoſſible by degrees and uſe, to teach and bring *Sheep*, *Cows*, *Horſes*, and many other Creatures, to *eat Fleſh*, and *drink Wine*, and *ſtrong Drinks*; and after a little cuſtom, thoſe unclean, fierce Qualities will grow ſo powerful, that they will not only eat and drink ſuch things, but alſo deſire them; for all Creatures have one only foundation; and each Particular contains the true Nature of the whole, only the Qualities and Properties of Nature do differ; ſo in one, one Quality is ſtrong, in another, the contrary; which makes that great Variation which we ſee and admire amongſt the Creatures, as to their *Diſpoſitions*, *Shapes*, *Forms*, *Tones*, *Sounds*, *&c.* And hence proceeds the poſſibility of *altering*, *changing*, *ſtrengthening*, and *awakening of Diſpoſitions*, *Inclinations*, and *Qualities* in each Creature. This was the grand cauſe in the beginning, why Man was prohibited the eating of *Fleſh*, and *Killing*, and why *Moſes* in the Wilderneſs did not permit the Children of *Iſrael* to kill and eat *Fleſh*, during their forty years Travel; for the *Wilderneſs* repreſents this *World*, which all muſt paſs through, and deny themſelves the *Vanities*, *oppreſſion*, and *Violences* thereof, or elſe they cannot enter the *Holy Land*, but muſt fall in the Wilderneſs; for thoſe that have, through the divine Power of the Lord, eſcaped the hands of the *Egyptians*, and are got clear of the *Land of Bondage*, and have left *Pharaoh* and his Hoſt ſwallowed up in the *Red Sea*, ought not to *long* or *luſt* after the *Violences* and *Fleſh Pots* of the *Land of Vanity*, but to continue in the *Spirit of Meekneſs*, *Love*, *Humanity*, *Self-denial*, and

and *to do unto all Creatures as a Man would be done unto himself*; which is the true Path of the New Life, and leads into the right-hand-way, and goes to the heavenly City.

For thoſe wiſe Philoſophical *Seers* into the divine and humane Myſteries, were ſenſible of the manifold Evils that attended Mankind by his joyning himſelf with the unclean Beaſts, and by killing, and eating their Fleſh; which did ſo powerfully awaken and ſtrengthen the inhumane Properties in Man, that he by degrees became delighted in all kind of *violent*, *cruel*, *bloody Actions*, not only to the inferiour Creatures, but alſo to thoſe of his own kind; whence *Cruelties*, and *Murthers* have been ſo mightily encouraged, that ſcarce any have been counted of *Noble Birth* and *Blood*, but ſuch as have been famous *Man-ſlayers*, and deſtroyed many of their own *Species*. Some of the *Eaſtern Sages*, from a true underſtanding of the Law of God in Nature, declared againſt theſe Inhumanities, and ſanguinary Cuſtoms; as *Pythagoras* and his Followers, to this day, in ſome Parts of the *East Indies*; who, by their good Examples, and innocent Lives, do draw off many of the *Savage People* from the ſame, to a more pure and peaceable courſe of Life: For *Firſt*, They taught them the ill Conſequences of *Oppreſſion*, *Violences*, *Killing*, *and Eating the Fleſh of their Inferiours*, and *making themſelves the Sepulchres of the dead Bodies of Beaſts*: And when they had done this, then followed, that they would not *ſtrike*, *harm*, *oppreſs*, or [illegible] thoſe of their *own kind*; for he that does ſcruple to [illegible] violence unto, or kill a *Sheep* or *Cow*, will, to be ſure, [illegible] far from hurting or murthering *a Man*. And thus [illegible] many Ages have they led peaceable and harmleſs Lives in *Unity* and *Amity* with the whole Creation; they [illegible] all kind of *Friendſhip* and *Equality*, not only to thoſe of their own *Species* but to all other Creatures, hurting or enſlaving none, but allowing them all thoſe Privileges and Freedoms that the Creator had given to all the Inhabitants of the World, nor cutting off the Threads of their Lives before their appointed time: And it [illegible]

been obſerv'd, that *theſe Men*, ſince their time of *Love* and *Clemency* to the Creatures, have not only been bleſs'd with the Goods of this World, and Dew of Heaven, far above theſe wild, ſavage Neighbours; but alſo were never known to contend, oppreſs, fight, kill, or commit Man-ſlaughter; but have liv'd theſe many hundred Years in *Peace* and *Concord* with all the Creation; whereas before they were convinc'd that it was an Evil to deſtroy, and eat the Fleſh and Blood of Beaſts, they made no more of killing, and oppreſſing Men, than a Wolf doth of devouring a Sheep, or one of our Butchers of knocking down a Cow.

The very ſame, and far greater Advantages would come to paſs amongſt *Chriſtians*, if they would ceaſe from Contention, Oppreſſion, and (what tends and diſpoſes them thereunto,) the killing of Beaſts, and eating their Fleſh and Blood; and in a ſhort time humane murthers, and deviliſh feuds and cruelties among each other, would abate, and perhaps ſcarce have a being amongſt them. For *Separation* has greater power than moſt imagine, whether it be from evil or good; for whatſoever any Man ſeparates himſelf from, that Property in him is preſently weakned. As ſuppoſe a Man ſeparate himſelf from any kind of Intemperance, Violence, or Uncleanneſs, and joyn himſelf to Vertue, then preſently the wrathful, unclean Nature is weakned, and grows faint for want of its proper Food; but on the contrary, the Humane and Divine Principle grows ſtrong.

Likewiſe, *Separation* does wonderfully diſpel the dark Clouds of Ignorance, and makes the Underſtanding able to diſtinguiſh between the *good* and *evil Principles*, firſt in himſelf, and then in all other things proportionably; but ſo long as Men live under the power of all kind of Uncleanneſs, Violence, and Oppreſſion, they cannot ſee any Evil therein, becauſe the Humane and Divine Principles are ſo weak, feeble, and as it were dead, becauſe their Counſels are continually diſobey'd, and inſtead thereof, the Spirit of Er-

rour is follow'd. For this cauſe, thoſe that do not ſeparate themſelves from Uncleanneſs, Oppreſſion, and the like Evils, but are contented to follow the Multitude in the Left-hand-way, and reſolve to continue the Religion of their Forefathers, though thereby they do but mean *Cuſtom*, the greateſt of *Tyrants*. 'Tis, I ſay, impoſſible for ſuch People ever to underſtand or know any thing truly, either of Divine or Humane Myſteries, nor can any Man penetrate thereinto, except he firſt ſeparate himſelf from all evil and unclean Ways of the Multitude, and their Cuſtoms; for 'tis the departing from Evil, and the practice of Good that crowns a Man with Wiſdom, Vertue, and Underſtanding, and renders him capable to put the right intrinſick Value upon things, and reckon them at their true price; for it is generally acknowledg'd amongſt Men, the higheſt folly to judge of thoſe things which they have never known, nor been experienc'd in: Who would ask an *honeſt Tarpawlin-Seaman's Advice* in a *Law-Caſe*, expect a *Plough-man* ſhould reliſh the Delicacies of an excellent *Leſſon of Muſick*; or think a *Cobler* fit to value ſome curious Maſter-piece of *Vandike*, or *Lilly's Painting*? So improbable it is, that Men ſhould have judgment in any Science, Art, or common Trade, if they had not ſeparated themſelves from other Matters, and apply'd themſelves ſome time to ſuch Crafts or Sciences. And yet ſo vain are moſt Men, as to ſuppoſe themſelves capable to judge of Divine and Humane Myſteries, though they are ſtill hurry'd with the *Violences*, and wallow in the *Uncleanneſſes* of the Multitude, and hardly have had once in their whole Lives a ſerious thought about theſe ſublime Matters, or ever apply'd themſelves to the Practice of them.

6. By what hath been ſaid, it may ſufficiently appear, *That all things are mov'd by Simile*, and every particular Property of Nature, both in the Evil and Good, does eagerly hunger after ſuch Food as is proper to maintain and nouriſh its own Body; from which ground it comes to paſs, that the evil and wicked *Beſtiality of a Nation*,

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or *particular Man*, does ſenſibly move the Wrath of God in the outward Elements by the ſame way of *Simile*, and ſtrengthens it powerfully, and, as it were, naturally kindling and drawing down the corrupt Nature in the Stars and Elements; whence proceed both *publick* and *private Calamites*: On the other ſide, *Juſtice*, *Clemency*, *Ceaſing from Violence* and *Cruelty*, and *walking in the friendly Way of Righteouſneſs*, *Temperance* and *Purity*, does awaken and corroborate the benevolent Influences of the Celeſtial Bodies, and attract *Bleſſings* and *Proſperity*: As witneſs the *Jews*, when they lived in the Laws of God and Nature, they were bleſſed with the *Dew of Heaven*, and the *Fatneſs of the Earth*, and with *Health*, and all other Benefits; but when they broke his Commands, and eat polluted things, then was kindled the Wrath of God and Nature, and many *Calamities* were ſhower'd down upon them. Hence alſo the Holy Scriptures teſtifie, *That the Prayers of the ungodly are an abomination*: God doth not hear or anſwer them, becauſe they proceed from the *wrathful Fountain*, and have no Sympathy with the Divine Principle. But on the contrary, the *Prayers* and *Deſires* of thoſe that live in the fear of the Lord, and are guided by that Divine Principle of his eternal *Love* and *Light*, are as *ſweet Incenſe* in his Noſtrils, and he will anſwer them from his *Holy Hill*; for by way of *Simile*, they open the *everlaſting Doors* of the *Palace of Glory*, and draw down, and are ſtrengthned with the *pleaſant Fruits of Paradiſe*.

Thus every thing moveth towards its own *Center*, and powerfully attracts Matter out of all things, to nouriſh and maintain its own Body; and this was the cauſe why the Ancients made diſtinctions between *clean* and *unclean Creatures*, *Meats*, and *Communications*, knowing that all things that a Man doth touch, have power to make him either better or worſe.

7. Our bleſſed Saviour *Jeſus Chriſt* ſaith, That *Man ſhall anſwer for every idle Word*: Which ſaying

does contain a great Myſtery: So likewiſe we read in the *Revelations*, That *Bleſſed are they that die in the Lord, they ceaſe from their Labours, and their Works follow them.* Both theſe Places are to be underſtood alike: *Firſt*, Every *idle Word*, and alſo every *good Word* and *Work* do reſpectively proceed from two *grand Fountains* or *Principles* in Man. Now all *idle* and *evil Thoughts*, *Words*, *Inclinations*, and *Diſpoſitions*, as, *Envy*, *Hatred*, *Back-biting*, *Violence*, *Oppreſſion*, *Fighting*, and *Killing* one another, do all proceed from the *wrathful*, *fierce Principle*, and by it are comprehended and received, as ſimilary thereunto: On the other ſide, all *good Words* and *Works* ariſe from the *Light and Grace of God*, *viz.* from the *divine Principle*, which does therefore likewiſe receive and comprehend them. *He that calleth his Brother a Fool, ſhall be in danger* (ſaith the Scripture,) *of Hell fire:* The Reaſon is, Becauſe every Word or Work that is framed or created from the *Wrath* in Man, and received by its Likeneſſes, if not repented of, does endanger the Soul, and is apt to precipitate the Man into the *Helliſh Nature*; for every Root will greedily embrace its own Fruits; and every *Word* has a *Key* in it ſelf to open the *Gate of its own Prin iple*, and to awaken and ſtrengthen its own Property; as is manifeſt from every Moment's Experience: Doth not the *angry Words* and *Looks* of one Man awaken the fierce *Wrath* in others, to whom they are directed? The very ſame good Words and Works will do: *A ſoft Anſwer* (ſays the Wiſe-Man) *pacifies VVrath*: Every Word carries the Power of that Property or Principle that was predominant in it, or from whence it was generated; and therefore whereſoever its Sound or Voice enters and meets its *Simile*, they immediately incorporate and Joyn Forces, ſtrengthening and increaſing the ſame. If this were not ſo, the Apoſtle *Paul* would not have ſaid, That *Evil Communication corrupts good Manners*; nor *David* have avouched, *With the Froward thou ſhalt learn Frowardneſs.* Therefore 'tis abſolutely neceſſary for People to know ſomewhat of themſelves,

elſe they cannot underſtand from what Property or Principle each *Thought*, *Imagination*; and *Word* does proceed, and guard themſelves accordingly. 'Tis the true knowledge of God in a Man's ſelf, that teaches Wiſdom, and gives underſtanding of Good and Evil.

8. But there are many Thouſands that hardly ever in their whole Lives do ſo much as enquire after that true *Knowledge*, which dwells eſſentially in *Man*, or mind that *internal Oracle*, where in Difficulties they may and ought to enquire, as the worthy Prophet *David* ſaid, *I will hear what the Lord will ſay in me:* Therefore as for thoſe that have hearkned to the Voice of Wiſdom in themſelves, and obtain'd any true Knowledge of God, they contend not about *outward Forms* and *Modes of Religion*; for they have *a more ſure word of Prophecy, ſhining as a Light in a dark place, to which you do well to give heed*; being a guide that teacheth all Vertues, and condemneth all Vice: But on the other ſide, thoſe that never *turn their Eyes inward*, nor regard the *Voice of Wiſdom, that cries in the Gate of their City*, (as the Wiſe Man loves to ſpeak,) *but look abroad, and hearken after other Voices*, ſuch cannot ſtand alone; they are meer Adjectives in *Religion*, *Philoſophy* and *Reaſon*; and are forced continually to lean on the Shoulders of others, and remain Darkneſs in themſelves, as though the Lord had not given them any *Salt* to ſavour their Ways; there being no end (and 'twere well there had been no beginning) of Man's running after other Gods, and of worſhipping of Idols; but where the true Knowledge of God is not firſt attain'd in a Man's ſelf, there neither can any man be ſatisfied with what another Man knows, becauſe it cannot be eſſential to him, but may be either true or falſe; becauſe ſuch *Ear-Knowledge* does not ariſe from the Light of a Man's Life, but is a thing accidental, foreign, and at a diſtance.

This folding up of a Man's own Gifts and Talents, (which the Lord hath given every Man to profit himſelf withal) in Napkins of a ſupine and careleſs

Negligence, and hiding them in the Earth, has been the chief cauſe of Men's running to and fro, and contending about other Mens God's, eſteeming the ſetting up *Signs*, and meer *Shadows*, and neglecting the true *Subſtance*; what *Ariſtotle* held, what *Galen* taught, what *Hippocrates*, or St. *Auguſtin*, or *Tho. Aquinas*, or twenty ſuch noted Men have ſaid of ſuch or ſuch a matter, they can tell; but now the thing is in it ſelf, they themſelves are as blind as *Bats*; and the Reaſon is, they are like the *Old Hagg* that *Seneca* ſomewhere mentions, who never *put her Eyes into her Head but when ſhe went abroad.* Thus ſome of our *ſilly Travellers* will tell you forty Stories of *France*, *Spain*, and *Italy*; but of the *Rarities*, the *Commodities*, the *Manufactures*, the *Laws* and *Privileges* of *England*, their *Native Country*, they are utterly ignorant. What a Madneſs is it for me, with toil and hazard to ramble to the Ends of the Earth, to dig in the Mines of *Potoſi*, or pick up the glittering Dirt of *Guinea*, when God hath furniſh'd me at home with a *Soil* that yields me *precious Oar*, much more noble and uſeful?

Now that theſe *Hear-ſay-Men*, or *Book-Philoſophers*, called, *The Learned*, are as ignorant as any (nay, commonly more than any others) of the true knowledge of God in themſelves, appears undeniably, by their walking contrary to the *Ways of Vertue*, by their compelling and forcing others to their Self-invented *Belly-Forms*, that are utterly deſtitute of the Life of Truth, who do commit the greateſt *Outrages* againſt God, and againſt his People; but chiefly the Learned: It is they that ſet the *Rabble* on to torment the *innocent* and *ſimple-hearted*; and all ſuch as are of contrary Forms to themſelves: All which are the Effects of the awaken'd fierce Wrath, and does declare that the *Devil* and *Helliſh Powers* do predominate in their hearts, and that *Love*, *Mercy*, *Meekneſs*, and *doing as a Man would be done unto*, have no being in them; and it will be ſo as long as Men prefer *Vanity*, *Tradition*, and their *Belly*, before the Man that told the Woman of

Samaria

Samaria all things that ever ſhe did; which is *Jeſus Chriſt*, *the true Light*, *that enlightneth every Man that cometh into the World.*

It was not therefore without deep Underſtanding, that the more prudent in all Ages did eſteem the knowledge of themſelves before all other Attainments, and recommended it as a thing principally neceſſary to every Man, for all that do know the Power of God in themſelves, and are guided by the Voice of Wiſdom, and live in the friendly Love of God, have abandoned, and utterly exiled all *Hatred*, *Pride*, *Malice*, *Back-biting*, *Fighting*, *Killing*, *Violence*, and *Oppreſſion* whatſoever, either of *Man* or *Beaſt*, and in them *meek*, *innocent Diſpoſitions* and *Inclinations* do reign, uſing and doing unto all Creatures as one would be uſed and done unto; for *Violence*, and all kind of *Cruelty* and *Oppreſſion* is as contrary to ſuch Natures, as Darkneſs to Light. And we may affirm, *That never any Men have harmed, oppreſſed, killed, or uſed any kind of violence to any innocent Creature from the excitement or power of this Divine Principle.* Therefore let every one conſider this; they that find Hatred, Envy, the Spirit of Oppreſſion and Violence to dwell in them, may certainly conclude themſelves in the *fierce wrath of God*; for all ſuch Diſpoſitions and Inclinations do proceed from that *dark Root of Bitterneſs*, which is all contrary to the Spirit of Jeſus Chriſt.

Great is the whole *Myſtery of Godlineſs*; but eſpecially *Chriſt manifeſt in the Fleſh*, *viz.* That the eternal Love and Light of God ſhould dwell eſſentially in man; for after Man ſuffered his Will and Deſires to enter into *Vanity* and *Beſtiality*, the Lord ſaid, *It is not good nor ſafe for Man to be alone*; but promiſed him, *the Seed of the Woman*, the holy Principle of divine Light and Love, *which will bruiſe the head of the Serpent in all that adhere to, and follow its Counſel*; that is, it will deſtroy the works of the Devil, and then all Violence and Oppreſſion departs from that Man; and that Saying is fulfilled, *The Lord is my Strength*,

my Safeguard, and Portion: And every Man thus qualified, is taught of God; *Jehovah* is his Tutor, and his Guide, the mighty Counſellor; ſo that he will no longer run after other Gods, nor contend for any thing but Truth and Righteouſneſs, and to live a ſober, harmleſs, innocent Life in the ſight of God and Man, and *doing unto all as he would be done unto.* And ſuch purified Souls amidſt all the *Hurries*, (the *Storms* and *Agitations* of the World round about them,) do ſecurely ride at Anchor in a *bliſsful Calm*, and are ſatisfied with their Portions, and know their *Centre*, and to them all contention ceaſeth, and there is *Peace on Earth as in Heaven.*

9. There is no neceſſity for Mankind to *oppreſs hurry*, and *kill the Beaſts*, and *eat their Fleſh and Blood*, as many ignorantly affirm; crying out, *What ſhall we do with them? They will over-run us, and eat us up, if we do not kill and eat them.* But I anſwer; That there is no ſort of Cattel but is otherwiſe of uſe beſides to be eaten; and *Horſes* are not eaten, and yet what Nation complains of having too many of them? But ſome will ſay, *Many of them are killed by Violence and Oppreſſion*; which is confeſſed: But if there were no Horſes deſtroyed that way, but uſed moderately and gently; yet there would be no fear of having too many of them: the like may be ſaid of other innocent Creatures.

10. The eating of *Fleſh*, and killing of Creatures for that purpoſe, was never begun, nor is now continu'd for want or neceſſity, or for the Maintenance of Health; but chiefly becauſe the high, lofty Spirit of Wrath and Senſuality had gotten the Dominion in Man, over the meek Love, and innocent, harmleſs Nature, and being ſo rampant, could not be ſatisfied, except it had a proportionable Food; and of all others, *Fleſh* has the greateſt affinity, as is mention'd before. And if all Men would refrain eating of *Fleſh*, there would be no cauſe for them to complain for want of *Food*; for the Almighty has in all particulars been gracious and bountiful unto all Creatures; but more eſpecially unto Mankind, for whom he hath *ſpread a plentiful*

plentiful Table; furniſhing the whole Earth with a great multitude of variety of *Herbs*, *Fruits*, *Grains*, and *Seeds* fit for Food, which do afford a Nouriſhment of a moſt excellent Subſtance, and far beyond *Fleſh*; as it doth appear by all that have applied themſelves to ſuch harmleſs, innocent Foods, eſpecially in decay'd Natures, and Sick, as all with one voice conſent, as well the *Learned* (as they call them) as the *Simple*: For when People are ill, and Nature weakned with Diſtempers, they all adviſe them to *Pottages*, *Grewels*, and various ſorts of Foods made of *Herbs*, *Fruits* and *Grains*; but *no Fleſh* muſt come near them during their Weakneſs. Now if theſe *Vegetables* and *Fruits* do afford ſuch an excellent nouriſhment, and have ſuch a natural and ſecret Power to help and recover *Nature*, and reſtore *loſt Health* and *Strength*, How much more then ſhall they maintain and preſerve it when it is reſtor'd?

But *Fleſh* was never deſir'd, becauſe Men found any defect in the nouriſhment of *Vegetables*, and the like; but becauſe it hath a *Simile* with that unclean Nature, and fierce Wrath that now became predominant in Man. And for that Reaſon, the wiſe Ancients us'd ſo much diligence to perſwade the common People from the frequent eating of it; eſpecially without *diſtinction*, as well becauſe it cannot be procur'd without *Violence*, nor be eaten without being more or leſs infected with the *Senſual* and *Beſtial Nature*; for thoſe fierce, revengeful Spirits that proceed from the Creature, when the *painful Agonies of Death* are upon it, tho they make no noiſe, nor can externally be ſeen, heard or felt; yet they fail not to accompany the *Fleſh*, and eſpecially the *Blood*, and have their internal operation, and leave their impreſſions on thoſe that eat it, by a ſecret hidden way of *Simile*, the ſame whereby the *Loadſtone* draws Iron; there being naturally a moſt attractive Faculty of Vertue in each thing, eſpecially the Animal Life, to ſeek out, and incorporate with its *Simile*. This being God's way in Nature, to move

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all things by *Sympathy* and *Antipathy*; the one by its attractive power draws all things that have any Affinity with it ſelf; and the other diſſipates all things by a contrary oppoſite will. And thus Men are (not ſeldom) drawn into ſeveral Inconveniencies before they are ſenſible of it; for Nature leaveth the Ways of Senſe and Underſtanding, and goes on in her common Courſe; there is no conſideration whether it be *good* or *bad*; but every one of her Qualities and Properties does its own work, and keeps its own way; ſo that into whatſoever Quality Man does immerſe his Will and Deſires, that Form or Property is preſently awakened, and does forcibly draw all things that have Affinity with its Nature; by which it becomes through uſe and practice, very ſtrong and powerful: As, thoſe that fear the Lord, and live ſoberly and temperately, draw Vertue and Goodneſs out of all things, which does wonderfully ſtrengthen and ſupport them; and on the contrary, thoſe that give their Wills up unto Ungodlineſs, attract Poyſon out of all things, which does alſo increaſe and ſtrengthen the evil Nature in them. Theſe are the two Tinctures that have power to open all Bodies, whether Vegetable, Mineral, or Animal, and to tranſmute and draw all things into their own Property reſpectively.

Did Men underſtand or conſider this Power of Nature, they would not ſo much deſire Fleſh without diſtinction, nor make it their common Food; but rather, with the wiſe Ancients, would have Herbs, Seeds, and Grains in high reputation; not only for that they maintain Men in health, ſtrength, and agility of Body and Mind, and attribute to long Life, far beyond all Fleſh; but alſo, becauſe ſuch things have a true innocent Original, being endu'd with neither Love, Hate, Fear, Joy, nor Sorrow, but void of all Paſſions, Senſe, and Perturbations; and therefore not capable of enkindling any ſuch thing in Man, or awaking ought but what is like themſelves: Thus in their own kind they are harmleſs and innocent; but Fleſh is altogether the contrary, and cannot be procur'd without oppreſſing the Way of God

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in Nature, and cauſing the Creatures to ſigh, groan, and cry to be delivered into the glorious Liberty of the Sons of God; and this keeps the fierce Wrath in motion, and cauſeth it to break forth upon them in many and great Calamities.

11. When the Scribes and Phariſees, *Mat.* 15. 17. accuſed the Diſciples for eating of Bread with unwaſhen hands, our Saviour Chriſt tells them, *It is not that which goeth into the Mouth defileth a Man; but that which proceedeth out of the Heart.* This the Diſciples did not underſtand; and therefore ask'd Jeſus, *What it did mean?* Who anſwers, *Out of the Heart proceed evil Thoughts, Murthers, Adulteries, and all kind of Intemperances.* Now if the Fountain be bitter, the Streams cannot be ſweet; if the Heart be defiled, then all the Thoughts, Words and Works are alſo defiled; but if the Heart be clean, then the Cogitations and Deſires are ſo alſo: for every man becomes either clean or unclean, as he conſents to, or ſuffers his Will to enter into the good or evil Principle in himſelf. Therefore no Meats, Drinks, Words or Works have any power to defile a Man, ſo long as his Heart, that is, his Thoughts and Deſires are clean; for then from thence can proceed no inclination, or diſpoſition to any outward thing, but what is like it ſelf; for if the Divine Power and Humanity do predominate in a man's Heart, it attracteth ſuch matter out of all things, as is capable to increaſe and nouriſh its own Body: for no man ever did, or can obſerve the Rules of Cleanneſs, Sobriety and Temperance, before there was an inward Work and Reformation in the Heart; for all Men are firſt defiled in *Imaginations* and *Deſires*, before they bring it forth into Action. *Gluttony*, *Drunkenneſs*, and all kinds of Superfluity proceed from a contaminated Heart; which, if it were clean, then *Thoughts*, *Words*, *Meats* or *Drinks*, *Quantity*, or *Quality* would not fully him; becauſe his Deſires would be bounded, and contented with what was needful; but when a man is corrupted within, there is no end of wanton, vain, ſuperfluous thoughts,

and

and deſires after thoſe things that are needful, nor indeed convenient for him.

There is a two-fold manner of Defilement; 1*ſt*. By *Imagination and Deſires*. 2*ly*. *The putting thoſe Thoughts and Deſires into Action*; which is ten-fold a greater Evil than the firſt. All good Men that have deſir'd to live in *Self-denial*, know this to be true; for though evil Thoughts and Deſires will frequently obtrude themſelves; yet if a Man ſtands upon his Guard, they are eaſily cut off in the Bud, becauſe they are not yet grown up to a Subſtance, and therefore do not bring the Soul into ſuch a horror as attends her when a Man purſues his evil thoughts, and brings them into action.

In Man are the two grand Fountains, *viz*. *Good* and *Evil*: and the Scripture ſaith, *The Right-hand-way, and the Left*. Now which-ſoever of theſe two Principles do carry the uppermoſt dominion in the Heart of Man, from thence are generated, and do proceed the predominant *Thoughts*, *Deſires*, *VVords* and *VVorks*. This is clearly manifeſted in all other Creatures, as well as in Man: (though in a more eſpecial manner, in the humane Nature:) For do we not ſee, that according to the prevailing Property in each Beaſt, ſuitable are their Inclinations: if it be the *Sanguine*, Friendly Property of Nature, then ſuch Beaſts are tame, and eaſily tractable, of friendly Diſpoſitions, and pleaſant Forms and Shapes: and all ſuch Beaſts were by the old Seers, and Men of God, pronounc'd clean: and they deſire not, nor incline to any other ſort of Food but what is clean, innocent, and of a proportionable Nature to themſelves? On the other ſide, thoſe Beaſts in whom the unclean, fierce, wrathful, inhumane Nature has dominion, their very Shapes and Forms ſhew Fierceneſs, their Countenances are terrible and frightful to behold, and their Inclinations are both cruel and unclean: they are not ſatisfy'd with innocent Food, as other Beaſts are: becauſe ſuch harmleſs things have little or no *Simile* with the Ferocity of their Nature, which prompts them to tear and hurry their Fellow-Creatures, and eat their Fleſh and Blood: as

Dogs,

Dogs, *Cats*, *Swine*, *Bears*, *Lions*, *Tigers*, *Foxes*, and many others; divers of which our Saviour likened Men unto, becauſe he ſaw that the ſame fierce, unclean, ſavage Nature of ſuch Beaſts did rule in them; and thence the ſaid Men were more fierce, ravenous and hungry after Blood, and all other Uncleanneſſes, than the very Beaſts of Prey themſelves; ſo greately miſchievous is the depraved Nature of Mankind, when he ſuffers his Will and Deſires to enter into, and live in the power of the Wrath of God in Nature. But to eat Bread, or other Food with unwaſhen hands, (provided the Food be clean, and not too much in Quantity, nor of a contrary Quality,) is no manner of Uncleanneſs, but a vain Superſtition in the Phariſees, who did love to make clean the *Outſide* of the Cup, but did not matter the *In-ſide*; whereas the Work of Chriſt was to clean the *Inward Man* from every unclean *Thought*, *Deſire*, and *Inclination*. And when this cleanſing ſtate can be witneſſed by any Man, then no Meats, Drinks, nor other unclean thing can enter into him, ſo as to defile him; becauſe his Deſires thereunto are cut off in the Bud, and utterly Mortify'd; for no Man ever did commit any Uncleanneſs or Intemperance, but firſt the contrivance thereof was in the Heart; nay, when Men firſt think to commit an Uncleanneſs or Violence, there does oft-times happen in the Heart great controverſie or ſtruggling between the Divine Principle, and the Wrath; and which of theſe two does prevail and get the dominion, accordingly the Man acts, or forbears, and ſometimes it comes to paſs, that in this inward conteſt, the evil Imaginations are cut off in the Bud, that is, when the divine Principle prevails, and will not ſuffer them to proceed into act, and attain unto a Subſtance; but when the wrathful Nature gets the Day, then every unclean Thought and deſire is accompliſh'd, and becomes a ſubſtantial Evil.

Thus you ſee the grand Root and Cauſe of all kinds of *Vertue* and *Vice*, is inward, not outward; each Man's

Fruits

Fruits manifeſt from what Principle they derive their Birth: The external Cleanneſs & Vertue is only a manifeſtation of what Property does reign in the Soul: Therefore the firſt ſtep to *Vertue*, *Cleanneſs*, *Sobriety* & *Temperance*, is to turn the eye of the Underſtanding *inward*, and there examine and try what kind of Spirit rules in the Heart. This Knowledge of a Man's ſelf, and to diſtinguiſh between the good and evil Principle of Nature in himſelf, is of abſolute neceſſity to every perſon; for he that cannot diſtinguiſh the two Seeds, *viz.* that of the *Woman*, and that of the *Serpent* within, can never be able to judge of Good or Evil, Clean, and the contrary without. A true *inward Knowledge* goes before *Self-denial*: he that cannot diſtinguiſh the Properties of his own Nature, cannot know what to deny himſelf of, or what to embrace: *But happy is the Man that getteth Wiſdom, and findeth Underſtanding.*

12. We read in the *Acts of the Apoſtles*, chap. 10. That *the Apoſtle* Peter *had a Viſion; in which appear'd before him all manner of Beaſts, Fowls, and Creeping Things, both clean and unclean*; and the Lord ſaid unto him, *Ariſe* Peter, *kill and eat:* Who anſwer'd, *Lord, I have not at any time eaten any thing that is common and unclean.* And the Lord ſaid, *What I have cleanſed, call thou not unclean:* Then *Peter* aroſe, and ſaid, *Of a Truth, the Lord is no reſpecter of Perſons, neither to* Jew, *nor* Gentiles; *Bond, nor Free, but every one that feareth God, and worketh Righteouſneſs, is reſpected and accepted of him.* This *Viſion* was intended not ſo much to ſhew the lawfulneſs of eating *clean Fleſh*, or the contrary; but to convince *Peter*, and to take off the *Scruple* he had touching preaching the Goſpel to the *Uncircumciſed*, or *Gentiles*; for in the *Viſion* was repreſented to him *all kinds of Creatures*, as well *poyſonous creeping Vermin*, as *clean and unclean Beaſts*; which was a true Figure of the unregenerate ſtate of Mankind, and how the beſtial, fierce Wrath of the clean and unclean Beaſts does reign in him; and alſo, that the poyſonous Qualities of all ſorts of creeping Creatures and Vermin, have a being and rule

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in Men. This is a great *Figure*, which did ſhew our depraved ſtate, and that the Creator did not reſpect one more than another, but every one that ſhould receive the Counſel of the *Divine Light*, and through the good power and vertue thereof, purge and cleanſe themſelves from the unclean, beſtial, and poyſonous Nature, ſhould be accepted of him, and that *Peter* ſhould preach the Goſpel freely both to *Jew* and *Gentile*: Therefore whoſoever ſhall interpret this Text otherwiſe, are miſtaken, as is apparent; becauſe, as I ſaid but now, there were repreſented in the Sheet *poyſonous creeping things, and Vermin*, never known to be eaten by any Nation or Sect; but which did aptly denote the *unclean ſtate of Man*, and that poyſonous, unclean Property of all ſorts of unclean Beaſts and Vermin, that does rule in, and deſile his Heart and Soul; whence proceed thoſe brutiſh Inclinations and Diſpoſitions to *Oppreſſion*, and all kind of *Evil*; as alſo, *Intemperances*, *Superfluities*, *Gluttony*, and the deſire after unclean Food; which evil Nature and venomous Contagion *Jeſus Chriſt*, the *Cleanſer and Purger of Souls*, came to deſtroy; which *Peter*'s Viſion did manifeſt, in that he was commanded to preach unto all Men the glad Tidings, *viz.* That *Chriſt the Redeemer was come to ſeek and to ſave that which was loſt*, *viz.* the *Soul* of Man captivated under every inferiour, beſtial, and unclean Power, which Chriſt by his holy Grace, and divine Power does deſtroy, if its Counſel be obeyed; for no ſooner does it come to have dominion in the Heart, but all thoſe *Beaſts of Prey*, viz. *Pride*, *Revenge*, *Ambition*, and *Cruelty*; and *thoſe creeping venomous Vermin*, *Luſt*, *Treachery*, &c. are overcome, and their Principle ſo awaken'd, that in a little time they will find no place in the Soul; for there is the ſame poſſibility and energy in the divine Principle in Man, as there is the wrathful, cruel Principle; if the Will and Deſires adhere unto, and follow the firſt, then that grows ſtrong, and gets the dominion, and purgeth out of the Heart *Violence* and *Oppreſſion*, and deſtroys all *Senſuality*: But if the Counſel of the fierce, wrathful, bitter Root prevail, then the Man's

Mind

Mind becomes a Cage of unclean Birds, and is filled with *Beſtiality* and *poyſonous Inclinations*; whereby Men come to exceed all the Savages of the Deſart in *Cruelty* and *Uncleanneſs*; and moſt of them that have Power, live upon the *ſpoil of others Labours*, and by *killing* and *oppreſſing* as well thoſe of their *own Kind*, as all other Creatures. Hence, becauſe Man that was originally formed the *Image of God*, and the Rival of Angels, had now ſo far degenerated and depraved himſelf, as to engroſs all the worſt Qualities of even the worſt of Beaſts: The holy Sages are wont to liken ſome Men to *Dogs*, for their ſnarling and contention; others to *Wolves*, for their ravenous Cruelty; others to *Swine*, for their ſottiſh Senſuality; and our Saviour calls the Scribes and Phariſees *a Generation of Vipers*, for their venomous Qualities.

Farthermore, this Viſion of *Peter* does declare, That this evil, beſtial, cruel, unclean Nature, that had gotten the dominion in Man, ſhould be deſtroyed through the divine Power; for the Lord ſaid, *Ariſe*, Peter, *kill, and eat*; That is, Mortifie the beſtial Properties, and let the unclean Thoughts, Words, and Works be cut off in the Bud by the Sword of the *Spirit*. It was the poyſonous Vermin, and violent, unclean Nature *within*, which the Lord would have deſtroyed and killed, not the Beaſts without; for *Man's moſt deadly Enemies are thoſe of his own Houſhold*; inward, not outward: and accordingly the chief work of every good Man is internal; and if the Heart and Soul be clean, then the *Thoughts*, *Words*, *Works*, *Meats*, *Drinks*, and all other things belonging to the whole Life, are alſo clean; for where the divine Principle has the *Aſcendent*, all the Thoughts and Deſires are generated from the ſame, and reliſh of their Original, which does attract the pure Vertue out of all things, becauſe it has an Unity and Agreement with its own Nature.

13. It is a grand Miſtake of People in this Age, to ſay or ſuppoſe, That *Fleſh affords not only a ſtronger Nouriſhmene, but alſo more and better than Herbs, Grains, &c.* For the truth is, it does yield more Nouriſhment,

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but not of ſo firm a Subſtance, nor ſo good as that which proceeds from the other Food; for *Fleſh* has more Matter for Corruption, and nothing ſo ſoon turns to Putrifaction. Now 'tis certain, ſuch ſorts of Food as are ſubject to putrifie before they are eaten, are alſo liable to the ſame afterwards: Beſides, Fleſh is of ſo ſoft, moiſt, groſs, phlegmy Quality, and generates a Nouriſhment of a like Nature: Alſo Fleſh heats the Body, and cauſeth a Drought: Likewiſe, Fleſh does breed great ſtore of noxious Humours: And it muſt be conſidered, that all ſorts of Beaſts, and other living Creatures, are ſubject to Diſeaſes, and many other Inconveniences and Uncleannelſes, Surfeits, Over-driving, Abuſes of cruel Butchers, *&c.* Which renders their Fleſh ſtill more unwholſom: But on the contrary, all ſorts of dry Foods, as *Bread*, *Cheeſe*, and many Preparations of *Milk*, *Pulſe*, *Grains* and *Fruits*; as their Original is more clean, ſo being of a ſound, firm Nature, they afford a more excellent Nouriſhment, and more eaſie of Concoction; ſo that if a Man ſhould exceed in quantity, the Health will not thereby be brought into ſuch danger, as by the ſuperfluous eating of Fleſh.

Add to this, That all kind of *Vegetatives* being well prepar'd, and the Mixtures proper made, are abundantly more pleaſant and delightful to an undeprav'd Palate, and alſo to the Stomach than Fleſh, as they are alſo much more pleaſant to look upon. What an ill and ungrateful ſight is it to behold dead Carcaſſes and pieces of bloody raw Fleſh? It would undoubtedly appear dreadful, and no Man but would abhor to think of putting it in his Mouth, had not Uſe and Cuſtom from Generation to Generation, familiariz'd it to us; which is ſo prevalent, that we read, in ſome Countries the Mode is, to eat the Bodies of their dead Parents and Friends, thinking they can no way afford them a more noble Sepulchre than their own Bowels; and becauſe 'tis uſual, they do it with a little regret, or naſeouſneſs, as others have when they fall aboard the Leg of a Rabbit, or

the Wing of a Lark. Suppoſe a Perſon were bred up in a place where it was not a *Cuſtom* to kill and eat Fleſh, and ſhould come into our *Leaden-Hall-Market*, or view our *Slaughter-houſes*, and ſee the communication we have with dead Bodies, and how blithe and merry we are at their Funerals, and what honourable Sepulchres we bury the dead Carcaſſes of Beaſts in; nay, their very Guts and Entrals; Would he not be fill'd with aſtoniſhment and horror? Would he not count us cruel Monſters, and ſay, *That we were brutified, and performed the part of Beaſts of Fray, to live thus on the Spoils of our Fellow-Creatures?*

Thus Cuſtom has awakened the inhuman fierce Nature, which makes killing, handling, and feeding upon *Fleſh* and *Blood*, without diſtinction, ſo eaſie and familiar unto Mankind: And the ſame is to be underſtood of Men, *killing and oppreſſing thoſe of their own kind*: For do we not ſee that a Souldier, who is trained up in the Wars of bloody-minded Princes, ſhall kill an hundred Men without any trouble or regret of Spirit, and ſuch who have given him no more offence than a Sheep has given the Butcher that cuts her Throat. If Men have but Power and Cuſtom on their ſide, they think all is well; whence one that was going to be a Soldier, being ask'd what he was going to do? Nimbly anſwer'd, *I am going to break one of God's Commandments by the Authority of Cuſtom and Law.* To ſuch People *Violence*, *Oppreſſion* and *Killing of Men and Beaſts*, is as eaſie and inoffenſive as plowing of the Land, or gathering ripe Fruits; ſo rarely does any conſider whether it be right in the ſight of God's Law in Nature; and ſo ſadly is Man deprav'd, and Self deprived of the true Underſtanding of Wiſdom; and yet if ſome of theſe ſame Men happen in a private Quarrel or Conteſt to Kill a Man (altho it were partly in their own defence, or to have committed private Murthers) their Minds and Conſciences have been ſo loaded and troubled with a ſenſe of Guilt, that many times they have been forc'd to confeſs their Evil, tho they knew their own Death would be the conſequence of

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that Diſcovery; the chief cauſe of which is, becauſe *Law* and *Cuſtom* do forbid them to Kill Men that way; but if two Princes have ever ſo little difference, or if there be none; yet if one of them, for his own Glory, and to enlarge his Empire, have a mind to make War againſt his Neighbour, on pretences never ſo frivolous, falſe, or unjuſt, yet at the *Beat of Drum*, or *Sound of Trumpet*, he ſhall have a great number of Men offer themſelves, and take delight to *kill*, *oppreſs*, *burn* and *deſtroy Men*, *Women* and *Children*, without any cauſe given, or ever conſidering in themſeves whether it be right in the ſight of the Creator, or his Law in Nature, and without having any remorſe or trouble of Conſcience for the ſame; but rather boaſt, and think the better of themſelves, the more Murthers they have committed.

The very ſame is to be underſtood in moſt other things; but more eſpecially in *Religion*. Shall we not ſee a *Turk* afflict himſelf for having taſted a drop of *Wine*? and a *Papiſh* be mightily troubled for having eaten a *Mouthful of Fleſh* on *a Friday*? And yet the ſame Men, at the word, one of his *Mufti*, and the other of his *Pope*, or the command, or inſtigation of ſome *bloody*, *ſottiſh*, *Belly-God*, *deviliſh Prieſt*, be ready, nay zealous to kill, burn, and deſtroy the Innocent, and lay waſte whole Countries; all which is contrary to all kinds of Friendlineſs and Humanity, and alſo to God's Law in Nature, and to the Law of God recorded in the Scripture? Which ſhews that Men are gone from, and do trample under their feet the divine, friendly Love and Light of God, and all natural Affection and Humanity, and have immerſed their Wills, and their whole Hearts and Souls, and precipitated them into the fiery, ſtern Wrath of God, having no humane clemency; but acted by the cruel, fierce Nature of *Dogs*, *Lions*, *Swine*, *&c.* And as thoſe Savage Beaſts do delight to kill, hurry, oppreſs, tear, and eat the Blood of their Fellow Creatures; ſo moſt men place their chief delight and pleaſure in hunting,

killing, oppreſſing, and devouring, not only thoſe of their own kind (which is contrary to moſt of the worſt of *Beaſts*; for few of them will prey upon, or worry thoſe of their own *Species*) but all other Creatures: None of the Elements are free from his Snares and Cruelties; the Earth, the Air, the Sea, cannot preſerve their innocent Inhabitants from his purſuits and outrages; but he rifles the whole Creation; and yet ſtill all is too little to ſatisfie his inſatiate Mind, and ungodly devouring Paunch; ſo great a Tyrant and Devil is he become to all the reſt of his Fellow-Citizens of the World. 'Tis this proud and troubleſome Thing, call'd Man, that fills the Earth with Blood, and the Air with mutherous Minerals and Sulphur; no wonder then if the very ſight of a Man be more dreadful to moſt Creatures, than that of a Bear or Lion, and they will flie from him as faſt.

Thoſe Beaſts that are call'd clean, are ſuch as do refuſe all kind of unclean Food; for the predominate Quality in them conſiſts in the friendly Nature, or their Properties are nearer the Equality: Therefore ſuch Creatures, as they are more clean; ſo alſo are they more gentle and friendly in Inclinations and Diſpoſitions, it being contrary to their Natures to worry, oppreſs or ſeek the Lives of their Fellow-Creatures: but are contented with the innocent and natural Food; they are the only uſeful and beneficial Creatures unto Man, his perpetual Friends, by vertue of their Fruits his Life is ſuſtain'd; but for the multitude of their Benefits, he rewards them with Oppreſſion and Death; nor will content himſelf with the good things they produce for his Sultenance; as Milk, Butter, Cheeſe, Eggs, *&c.* but muſt alſo kill them, and eat their Blood and dead Carcaſſes. Now, if Man had not ſuffered the Helliſh, Deviliſh Nature to have been awakened in him, he then would not have deſired, nor longed after the Oppreſſions and Fleſh-pots of *Egyt*; but would have reſted content with innocent, harmleſs Food of the Land of *Canaan*;

but

but the wrathful Fire being ſo greatly moved, and predominating in the Hearts and Souls of Mankind, above and over the Divine, Friendly Love of God, no Food will give ſatisfaction unto, nor anſwer the hunger and deſires of that awaken'd wrathful Property, ſo well as Fleſh and Blood, becauſe it is the higheſt Life and hath a nearer Affinity to that predominating Quality that ſo bears ſway in moſt Men's Hearts.

I look upon it as a great Miſtake, for a Man to ſay, and believe, *That all theſe good Creatures were made to be killed and eaten, and that Men's Lives ſhould be ſuſtain'd thereby.* The Lord made all Creatures for his honour and glory, and for the reaſonable ſervice and uſe of Mankind; whom he order'd to have dominion over all Creatures; which Man has loſt, by ſuffering his Deſires to enter into the wrathful, fierce, beſtial nature, which the Humanity ought not to have touch'd; for Man is higher graduated, and ought not to have bowed himſelf to thoſe inferior Powers, nor ſuffer'd their low beſtial Spirits to enter him; for God made Man in his own Image, the Horizon of both Worlds, the Epitome of the whole Creation; ſo that he is liable to be wrought upon by all inferiour things: If this were not ſo, there would not be any ſuch danger of infecting the humane Nature by Communications, oppreſſing, killing, and eating the Fleſh of the Beaſts; for where nothing is, there nothing can be awaken'd; as our Saviour Chriſt ſaid, *If your Children ask you for Bread, will you give them a Stone?* There being no affinity between the *Stomach* and a *Stone*; but on the contrary, there is agreement between Bread and the Stomach.

Whatſoever Man gives way, or joyns himſelf unto, the ſame, through a little cuſtom and practice, will have power to impoſe its own Property, and captivate the Soul: Hence it comes to paſs, that Butchers, Souldiers, and all Men that are of robuſtick, ſlaviſh Employments, are for the moſt part cruel, inhumane, ſubject to all the ſavage Beſtiality that the wild Beaſts and Birds of Prey are, and oft-times far worſe; for

Beaſts do only live in the wrath of the outward Nature; but Man does both partake and live in the operation of the outward, and alſo of the helliſh Nature: Therefore 'tis no fit compariſon to liken ſome ſorts of cruel Men to ſavage Beaſts; for thereby the poor dumb Creatures are abuſed: They do according to their kind; but Man was made for another Life, *viz.* to live in the power and operation of the divine Principle of God's eternal *Light* and *Love*; but he has degenerated from his firſt ſtate of Innocency, and many Men, by giving way to Cruelty and Violence, are become ſo bad, that they cannot be compared to any Creature in Nature, but meerly to *Devils.* O! how abominable and wicked a thing it is in the ſight of the Lord, and his friendly Love in *Jeſus Chriſt*, for Men to *take his holy Name in vain* by their *Swearing*, *Lying*, *Stealing*, *Cheating*, *Circumventing each other*, *Fighting*, *Killing*, *counting it no* Evil *to hurry*, *oppreſs*, *worry* both *Man* and *Beaſt*, ſpending their precious time in *Wantonneſs*, and all kind of *Superfluity of Naughtineſs and Intemperance*, making it a *Sport and Paſtime*, *Good-Fellowſhip*, *and Civil Neighbourhood* to be *drunk*, to eat to *Gluttony*, and to keep *Tables filled with Superfluities*, is counted *Hoſpitality*, and a *Thing of State:* On the contrary, to eat and drink only for ends and neceſſities of Nature, of ready, ſimple, harmleſs Meats and Drinks, is held *poor*, *baſe*, and *beggarly*, and derided by moſt that have wherewithal to do otherwiſe; making the Creator, as it were, the cauſe of their Wantonneſs; ſaying, *Has not God given us thoſe Creatures freely for our uſe? May we not do what we will with them? Are they not our own?* Theſe are the common Excuſes of theſe *wretched Belly-Slaves*, not conſidering that moſt or all thoſe good Creatures which they ſpend on their Luſts, and to gratifie their wicked Inclinations, are gotten by their oppreſſing both Man and Beaſt, eating and drinking the Blood of the poor; and the whole Creation doth groan becauſe of their Violence and Oppreſſion. If a Man have Ten Thouſand Pounds *per Annum*, it is ſtill a greater Evil for him to ſpend any part of it in

Superfluity

Superfluity and *Wantonneſs*, or to gratifie his Paſſions or Luſts, and to live a ſoft, effeminate, idle Life, as it is for a mean Perſon that works for his Bread; for *Superfluity*, *Gluttony*, and *Idleneſs* are equal Evils unto all Men; to the Noble and Rich, as well as the Poor and Ignoble; it being the effect of a baſe, low, depraved and wicked Opinion amongſt Men to ſay, *I have wherewithal, I will therefore indulge my ſelf, eat to* Gluttony, *and drink to* Drunkenneſs, *lie a-bed the beſt part of my* Life, *and riſe to be* idle; *I will have my* Horſes *and my* Coaches *ready, ſteep my* Brains *in* Wine, *make my* Guts *a* Magazine *of* Dainties, *and ſtretch my lazy* Limbs *on* Beds *of* Roſes, *and* Couches *of* Ivory. And in this heat of *Luſts* and *Wantonneſs*, they get Children, and bring them up in all kind of *Superfluities*, *Luxury*, and *Idleneſs*; ſo that every ſucceeding Generation is more corrupt than the former, ſowing helliſh Diſpoſitions, and entailing them on their Poſterity; ſuch as the Tree is, ſuch is the Fruit; an ill Bird, a worſe Egge; for the Seed does contain the true Properties, Diſpoſitions, and Inclinations; and Children being begotten from ſuch Matter and Eſſences, thoſe cruel and helliſh Affections grow up with them, and become eſſential: Beſides, Children ſeeing the Oppreſſions and Exceſſes of their Parents, do endeavour to imitate and follow their Examples; ſo that the young idle Ones will cry, *What ſhould I work for? Have I not an Eſtate? Have not I enough to keep me without taking any Pains or Care for any thing?* Many of this ſort of *Lubbers* deſerve to be ſerved as *Alexander the Great* ſerved a King he conquer'd, who loved Money exceſſively, and therefore had a Chapel which he had filled with Gold and Silver, and therein placed his whole delight and Happineſs: which *Alexander* underſtanding, put him in amongſt his Money, and ſhut him up with it, bidding him eat it; and ſo the miſerable Man ſtarved to death upon his Treaſure. Suppoſe a Man had ten Thouſand Acres of the beſt Land in *England*, he may ſtarve as this Prince did, if this Land be not manured by Labour and In-

duſtry: All the Land in *England* will not afford one Bit of Bread, unleſs pains be taken with it.

But here ſome will object and ſay, *We are of Noble Birth and Blood, our Progenitors and Fathers have been great* Lords, Nimrods, mighty Hunters: *they have ventured their Lives, and oppreſſed the Poor and Weak, defloured Virgins, taken away Mens Wives by force, killed the Aged, and carry'd captive the Young, laid waſte Cities, brought deſolation upon flouriſhing Kingdoms, and killed, ſtarv'd, ruin'd, and undone many Thouſands of People.* From theſe, and the like *Heroick Acts* of Helliſh Cruelty, our *Coats of Arms* are deriv'd: wherein to ſhew our Nature, and wherein our Glory conſiſts, we bear the Pictures of the moſt ſavage, uſeleſs, and rapacious Beaſts and Birds that can be thought on, as *Lions*, *Bears*, *Wolves*, *Tigers*, *Eagles*, &c. Theſe are our *Badges of Honour*, and hence our Noble Birth, and High Blood have proceeded: this being the true Foundation of moſt of that *Gentility* and *Nobility* which the World ſo much admires, and that ſerves their Poſterity to boaſt of.

But tell me, I pray you, *Noble Gallants!* if ever you are at leiſure to entertain one wiſe or ſerious thought: tell me, I ſay, Is there not one only God that made all things? Did not he make one Man out of the Clay or Dirt of the Earth, and breath into him a living Soul, and make him his *Vice-Roy*, and allot him dominion over all things, (not one Man to worry, kill, and deſtroy the Well-being and Peace of another, and of all other Creatures?) Are not thoſe Millions of Men and Women ſcatter'd over the Face of the whole Earth, deſcended from this one Man? As well the *Caſars*, and the *Grand Signiors*, the Things cloathed in Cloth of Gold and Tiſſue, as the vileſt *Beggars*, and the *poor tatter'd Boy*, that ſtands bare-foot in Froſt and Snow, ſhivering at the foot of ſome *Welſh Mountain*? Are we not then all *one Cozens*? Our *Pedigree* the ſame, and equally ancient?

Hath not the Lord alſo endu'd this one Man's Offſpring with *equal Parts*, *Senſes*, and *Members*, as to

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the Elements of their Bodies? A fair *Grecian VVoman* being at a Banquet, and at the Sport call'd *Queſtions* and *Commands*, with many others of her Sex, whom ſhe perceiv'd to have heightned their Complexions by *Painting*: when it came to her Turn, commanded them all to do as ſhe did, and immediately call'd for Water, and ſoundly waſh'd her Face, which they doing, loſt all the artificial *Roſes* of their *Cheeks*, and appear'd in their natural deformity; which ſhew'd that their Beauty was but adulterate, hers real: Juſt ſo ſhall we find this *boaſted Nobility* to be nothing but *Art*, *Fancy*, *Oſtentation* and *Vanity*, if we put it to the Teſt. Let every Man be ſtripp'd and left deſtitute of thoſe Excrements of Beaſts, and inferiour Creatures, which he is ſuch a Fool to be proud of, and appear in his own natural Hue, and ſee then who can diſtinguiſh the Noble from the Ignoble; my Lord from his Foot-man; the Rich from the Poor: In ſuch a light, as well as in the dark, *Joan* would be as good as my *Lady*, and perhaps better, becauſe wholſomer. I have enquir'd of *Chirurgions* and *Chymiſts*, and they have told me, they cannot find any difference in the colour, nor any other excellency in the *Blood* of *Peers* above that of *Peaſants*; Where then lies this famous *Generoſity* of the *red circling Juice*, ſo cunningly cloſe, that no body can find it?

Beſides, I pray tell me, Hath the Noble any more Privileges by Nature's Charter than others? Has he any more *Senſes* than his Neighbours? Has he as many Palates as he has Palaces? No, no; God hath made no more difference between the *Noble*, as they call them, and the *Ignoble*, than there is between the poor Man's Cow and the rich Man's; the latter may probably be ſomewhat the fatter; the meaneſt Farmer has altogether as large a Stomach, though not ſo large an Houſe as his Landlord. Now for certain, if the Lord had made difference, and created one Noble and Great, and another the contrary, then he would alſo have endu'd them with ſome peculiar Benefits and Marks of diſtinction, by which one might

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be known from the other; but it is not ſo; there is no other Mark of diſtinction between them, but as is before-mention'd; Oppreſſion and Violence both to Men and Beaſts, killing, ſlaughtering, deſtroying, and the like Deviliſh Actions, by which many have got Riches, Renown, and Authority; this being the common Rule, he that hath done moſt bloody wicked Acts, and got the moſt Money, is moſt Noble, and the beſt Gentleman.

But if thoſe that are poſſeſs'd of the Goods of this World, and that call themſelves Noble, had any peculiar Marks of Dignity given them by God or Nature, inſeparable from their Perſons, there might ſeem ſomething for them to boaſt of; and yet no real ground for it, even in that caſe; becauſe ſtill they would be God's Gifts: As, ſuppoſe they were bleſs'd with perpetual Health, and long Life; or if their Natures would not be glutted and diſtemper'd with continual eating or drinking, or for want of exerciſe; or if they could lengthen out the pleaſure of any of the Senſes, without prejudice to Nature, and breaking of God's Law: But alas! none of all this can be; a little Meat and Drink will ſupport an Emperor, as the meaneſt of Men; all ſorts are as pleaſurable and grateful to one as the other; or if there be any advantage, it lies on the poor Man's ſide. There is a pleaſant Story of King *Henry* the 8*th.* in the firſt part of his Reign, riding a Hunting, and being hungry, he ſtrayed from his Attendants, and came all alone to a Monaſtery about Dinner-time; where the fat lazy Abbot welcom'd him very kindly; for hearing the King was in that County, he concluded this to be one of his Guard: At Dinner they had great Varieties, and the King fed like a Farmer on a piece of Roaſt-Beef; but the Abbot, who daily crammed his Paunch with Delicacies, could ſcarce reliſh a Bit of any thing before him; and pleaſantly ſaid to the King, *Honeſt Friend! I would give* 500 *l. I could but pick ſo heartily as you do on a piece of Beef.* The King return'd him ſome ſmall Complement, and after Dinner took his leave:

about

about a Fortnight after, ſends a Meſſenger for this old fulſome Abbot, and order'd him to be carry'd to rights to the Tower, and that he ſhould be there kept cloſe Priſoner, and allow'd but ſo much Bread and Small Beer a day, and no other Food. The Abbot could not imagine what he had done, to occaſion ſuch an Impriſonment; and being thus dieted, he ſoon came to have a good Stomach; and after about a Month, the King order'd the Keeper to carry him in a good piece of hot Roaſt-Beef, on which the Abbot fell with ſuch violence, as if he would have eaten it all at a Mouthful: The King, who was planted in a Room where he could ſee how he laid about him, at laſt ſteps in, and demands his 500 *l.* *For*, ſays he, *you ſaid you would give it; and I have performed the Cure, and got you a better Stomach than all the Doctors in* England *would have done.* And ſo upon Payment of 500 *l.* diſcharg'd him.

This Story is very pertinent to our Subject; the Rich with Varieties deſtroy both their Appetites, and Taſtes; the poorer ſort enjoy the natural pleaſure of both. There are in all Men but *five Senſes*, and *four Elements*: and the Creator hath made no diſtinction, by giving more to the *Noble* than to the *Poor*, but beſtows them freely and equally on all: and every Man has a like benefit of them, and the *Nobles* and *Grandees* cannot prolong the pleaſure of their Senſes by poſſeſſing much, *viz.* by *great* and *rich quantities* of *Food* and *Drinks*, *ſumptuous Furniture*, *gaudy Garments*, *great Houſes*, *many Servants*, &c. All which, if great Prudence and Moderation be not obſerv'd,) will rather deſtroy the true Delight and Pleaſure of the Body and Mind, and render ſuch as uſe them altogether uncapable to enjoy the common Bleſſings the Lord has given unto all Men: but on the contrary, every ſort of *ſimple Food*, and *mean Drink* to the Wiſe Man, and well-prepar'd Stomach, is like the Honey and the Honey-comb, it makes all the Senſes rejoyce in each other. This being the greateſt advantage and privilege any mortal

Man

man can naturally enjoy in this Life, to give Nature both in quantity and quality, what is needful for the ſupport of Strength and Health, which very ſmall and mean Meats, Drinks, Cloathing and Houſes will perform and ſuch as are eaſily procurable with little labour to the Body, or Vexation to the Mind; ſo that a Man need not hazard his Health, nor bring his Soul into Perplexity to obtain thoſe neceſſary things that ſerve for the ſuſtaining and prolongation of his Health and Life: But on the contrary, all thoſe Superfluities which do chiefly ſerve to gratifie *Wantonneſs* and *evil Imaginations*, are for the moſt part not to be obtained without Trouble, Oppreſſion, Violence, and the hazarding the Health, both of Body and Mind; and when they are obtain'd, moſt People ſpend them on their Luſt, in a baſe, ſuperfluous manner, filling the Body with incurable Diſeaſes, and much more infecting the Soul.

It muſt be confeſſed, there are ſome Men really and intrinſecally much more *Honourable* and *Noble* than others, *viz.* thoſe that obey and keep the Commandments of the Lord, and have not violated his Law in Nature, nor ſpent the good Creatures of God on their Luſts, and have denied themſelves Superfluities, and not done violence to, nor oppreſſed Man or Beaſt, but have lived temperately, ſoberly and innocently, putting all things to that uſe for which they were made; this ſort of People are truly *Noble*, without being beholden to the Favour of *Princes*, the *Breath* of the *Vulgar*, or the *Mercenary Paint* of an *Herald*: But ſtill, they muſt not boaſt of it, or aſcribe it to themſelves and their own Wiſdom, on pain of Death; for, alas! what have they which they have not received? *Every good and perfect Gift* (ſaith the Apoſtle) *cometh from the Lord, and he alone, and he always ought to have the Praiſe, the Honour, and the Glory, Amen.*

If Men had conducted their Lives in this manner, and not ſuffered their Deſires and Wills to enter into the various Powers of God's Wrath in Nature, the whole

whole World had been a *Paradiſe* of *Peace* and *Love*; but now moſt People have precipitated themſelves into the Nature of *Bears*, *Tigers*, and *Foxes*, and ſome into *Dogs*, *Cats*, *Swine*, *Bulls*, &c. Hence they ſeek, and make it an honourable Employ to kill and deſtroy one another, and he that proves moſt ſucceſsful in this bloody Villany, dubbs himſelf an *Hero*, and his Race call themſelves the *Brave* and the *Noble*, and have but little regard for others, in reſpect of themſelves, and like *Senſeleſs Sots*, account it their privilege and Right in Nature to *Lord* it over their Fellow-Creatures; than which, nothing can be either more unjuſt or ridiculous. There is no mark of diſtinction, no eminent Token whereby to demonſtrate their *Nobility*; for the Lord has endu'd the *pooreſt* and *meaneſt* of men with all the Noble Faculties of Nature, both *Divine*, and *Humane*, as liberally as the mightieſt *Potentates*: Has not the poor Man as great Pleaſure in and Refreſhment and Nouriſhment by eating and drinking, as the moſt *Noble*? Is not his Sight as clear, and as perfect to behold the amazing Wonders of God's Creation? Do not the melodious Harmonies and charming Airs of Muſick delight the Phantaſie, and chear the Soul of a poor Man, as much as a *KING*? And (if we may deſcend to groſer Pleaſures,) have not the meaneſt of Men as great content and ſatisfaction with his poor *Ruſſet-Coated-Wife*, as the greateſt Prince with his *Gayeſt Bride*? Whence the Poets always feign *LOVE*, (the nobleſt of the Paſſions,) to be bred amongſt the *Villagers*, and a Companion of *Ruſticks* and *Shepherdeſſes*: Nay, (to go higher,) has not the great All-Wiſe Creator given the moſt friendly Element, the *Air*, in *Gavil-kind*, to all the Sons of Men, every one enjoying an equal Portion? And are not the greateſt of Men ſubject to all the Injuries of the Elements, and Neceſſities and Accidents of Natural Life, *viz. Heat*, *Cold*, *Hunger*, *Thirſt*, *Diſeaſes*, and even *Death it ſelf*, as much, and as frequently, and as certainly as the Poor? And yet ſtill men are ſo fooliſh and ſo vain,

vain, as to vaunt of their *Great Birth*, and their *Noble Blood*: Can any thing be more extravagantly ridiculous?

True it is, all that are *Governors*, *Magiſtrates*, and *Officers* of the People ought to be honoured and reſpected in their Places, according to their reſpective Dignities; and ſo much the more, if they govern according to the Law of God and Nature, doing every Man Juſtice and Right, and being a *Terror unto evil doers, and a Praiſe unto them that do well.* But this *real Honour*, contracted on Political Conſiderations of Office and Vertue, is nothing to that Fantaſtick Glory, derived meerly from Anceſtors, and the brave Feats done by our *Great-Grandſires Grand-Fathers*, ſo much boaſted of by thoſe who pleaſe themſelves in being *Great*, rather by their *Mother's Labours* than their *own.*

14. It is to be noted, that moſt ſorts of Fleſh and Fiſh, as to their operation on the Body and Senſes, are not ſo innocent, brisk, aery, and lively, as *Herbs*, *Seeds*, *Grains*, *Fruits*, and various ſorts of excellent Food made of them; though many of our *Engliſh Belly-Gods* ſuppoſe Fleſh to be moſt mighty in its operation; but they are groſly miſtaken; and no wonder, ſince their *Brains*, *Wits*, and *Underſtandings*, are through Intemperance, Superfluity, and Gluttony, *ſunk into their Bellies*; for *Fleſh* is of a groſs ſubſtance, dull, and heavy in its operation, fills the Body with abundance of ſlimy, corrupt Juices, bad Blood, and in many Conſtitutions, too great a quantity, and cauſeth the *Animal Spirits* to be very impure; whence ariſe *Boils*, *Scabs*, *King's-Evils*, *Leproſies*, and ſometimes *clotted Blood*, like pieces of Fleſh, which lie in ſome of the Veſſels of the Stomach, till being gathered into hard Lumps, they ſorely oppreſs Nature, and cauſe Diſtempers, which are the Death of Multitudes.

Fleſh and *Blood* is too near of kin to the *Animal Life* in Man, to be a proper Food for him; 'tis like the Marrying of Brothers and Siſters: Therefore the Ancients were curious in forbidding, eſpecially the eating of the Fleſh of any of thoſe *Beaſts* that would naturally

rally eat the Fleſh of their Fellow-Creatures; and we need go no farther than every Man's experience, to know that all ſuch Fleſh, and alſo Fiſh, have a rank, ſtrong, fulſome Taſte, and affords a like Nouriſhment: Nor has *Fleſh* and *Blood* grown into great reputation from the excellency of its Taſte or Nouriſhment, but chiefly (as we have elſewhere obſerved,) from the near Affinity it has with the awaken'd Wrath, and beſtial Nature, which in moſt men predominates. Hence, when once Men have taſted *Fleſh*, with the *Blood*, the *Beſtial Qualities* are preſently irritated, and ſo pleaſed, that nothing elſe will afford them ſuch ſatisfaction, becauſe of its great affinity with the *Beſtial* and *Animal Life*; the hunger grows ſo ſtrong in many, that they will eat Fleſh and Fiſh that ſtinks, and is half putrified, if they cannot have other, rather than feed upon *Bread*, *Butter*, and *Cheeſe*, or the like, which is an hundred-fold beyond it, both as to *Taſte*, *Nouriſhment*, and *Vertue*.

The ſame is to be underſtood of all ſorts of *unclean Birds* and *Beaſts of Prey*: As for example; If a Dog chance to ſuck the *Blood*, and eat the *raw Fleſh* of any Creature, it does ſo violently open the gate of the fierce Quality, that the Hunger grows ſo great, that he becomes ten-fold more eager, ravenous and fierce than before: This every one almoſt doth know, and if they conſider it well, ſhall find the very ſame Effects in Bodies humane, as each man may feel in himſelf, if he be a diligent obſerver of his own Nature. If this had not been ſo, *Moſes*, and many wiſe men in moſt Ages, had never made ſuch ſtrict Laws againſt eating of Fleſh without diſtinction, and that ſuch Fleſh was not allowed to be eaten, ſhould be throughly cleanſed from the Blood, *&c.* Which render'd ſuch Fleſh far wholſomer, and to afford a better nouriſhment; but not ſo much as our way of Killing and Dreſſing, which in truth, in moſt Creatures, (as *Cows*, *Oxen*, *&c.*) is next door to ſtrangling; whereby the natural Spirits are ſuffocated, and cauſes the Blood and fierce, wrathful Spirits to center and lodge themſelves

ſelves in all parts of the Body, and hinders them, that they paſs not ſo freely away, where the wound is made. This the Apoſtles underſtood very well; *We have no other Commandment to lay on you, but that you abſtain from Blood, Fornications, things offered to Idols, and things ſtrangled*; there being more Evil in all ſorts of Fleſh and Fiſh that is ſo killed, than moſt do imagine; for when there is no Wound made, the *animal*, beſtial, wrathful fierce, original, poyſonous Spirits become ſuffocated, and Death's ſtroke brings the whole Nature into ſuch amazing, frightful *Agonies*, as few Men, or Killers of *Beaſts* are ſenſible of, or endu'd with ſo much humanity to conſider; (for if they did ſuffer Compaſſion to ariſe in them, their lewd Trade of killing would not be ſo eaſie to them,) I ſay the central Poyſons being awaken'd by the ſtroke of Death, and finding no Paſſage, they ſeize the pure Spirits, whoſe Habitation is the Blood, and then preſently the ſweet Oyl or Balſamick Property turns ſower, ſtrong, and fulſome, as is manifeſt every where, both in *Animals* and *Vegetables*, whenſoever the pure ſpirituous parts are by any improper preparation, or other Accidents wounded, ſuffocated, or evaporated; then in a moment's time the ſweet, balſamick Property is depraved, and turns eager and unwholeſome. Hence it is, that the Fleſh of thoſe Creatures that are ſtrangled, does neither look ſo well, nor eat ſo ſweet, nor is ſo healthy as other Fleſh; for when any Creature perceives its Life in danger, there is ſuch a ſtrugling and horror within, as none can imagine, but ſuch only as have been near dead by the like means, it being the very ſame in a *Beaſt*, as in *Men*. This being better underſtood by the Ancients than now-a-days, it was therefore amongſt them not lawful to kill any Creature that was to be eaten, without making a Wound; by which means, the Blood did paſs freely away, and with it the fierce, and wrathful Spirits and Poyſons, and ſo the Fleſh was purged, and freed from many ſorts of Uncleanneſs, and even this Blood ſo let forth, was to be

buried

buried in the ground, or burned, and ſo the beſtial Spirits prevented from Evaporations, or incorporating themſelves with the Air, and conſequently from entring into, and infecting the humane Nature with their wrathful *Effluviums*, and dreadful *Species*, that the Blood of all Creatures are full of, when killed in their health and perfect ſtrength.

The greateſt Excellency and common Virtue of men's eating much Fleſh and Fiſh, is, that it makes them ſurly, robuſtick, ſordid, and of cruel, inhumane Diſpoſitions and Inclinations; it being the moſt proper for *Soldiers*, *Hunters*, *Moſs-Troopers*, and all ſuch as would have the beſtial, ſavage Nature ſtrengthen'd and encreaſed, and have a mind to be *Lions* and *Devils*, not only to their own kind, but all other Creatures; and ſo long as People give their Wills up unto the fierce, proud, wrathful, poyſonous Nature, we may not expect any other Trade to be driven amongſt us; whence we find, that the meek, friendly Principle is trodden under foot: Compaſſion has little or no place in Man, farther than it is a Cuſtom; and he ſeems wholly given up to Rapine, Oppreſſion, and Wickedneſs.

Whereas on the contrary, *Herbs*, *Fruits*, *Grains*, and many other the like innocent ſorts of Food are more pleaſant to the Eye, of a better Scent and Smell, afford a more grateful Taſte to the Palate, Nouriſhment finer, and of better Subſtance to the Stomach; they are of an eaſier Concoction, breed better *Blood*, are much more readily procured; the Creation groans not, or ſighs; there's no Pain, Violence or Cruelty committed in the Uſe of them; they generate *purer Spitits*, and make the Body lightſome and pleaſant, free the Mind from Dulneſs, Care, and Heavineſs, quicken all the Senſes, make a good Underſtanding, preſerve Innocency, increaſe *Compaſſion*, *Love*, *Humility*, and *Charity*, gives the Spirit of diſtinction between Good and Evil, Clean and Unclean, and help us with many opportunities for the ſtudy of all true Wiſdom, both of God, Nature, and our ſelves. In a word, the Vertues both Divine and Na-

tural, that follow *Abſtinence* and *Cleanneſs*, are not to be numbred; many of them I know by experience, through the mercy and good favour of the Lord: It makes a man hate all rude, vain, talkative Company, and the many Inconveniences that attend ſuch a courſe of Life; it alſo makes the obſervers thereof capable at all ſeaſons to ſpeak the Words of Wiſdom, either divine or humane, being but like large Glaſs-Windows to an Houſe, it lets in the pleaſant light Air, by giving opportunities to all the noble Faculties of man's Soul to exerciſe their Functions; it tunes the Properties of Nature; whence proceeds moſt excellent Harmony, and whoever ſhall try it, ſhall certainly find much more ſatisfaction and advantages than is here related, or indeed than can be expreſſed in Words.

15. It is farther to be noted, that all kind of *Inventions* and *Arts* that encourage Violence and Oppreſſion, have proceeded from the fierce, harſh warth of God, and the uneven properties of *Saturn* and *Mars*, as *Gunpowder*, *Guns*, *Drums*, and all *Warlike Inſtruments of Muſick*. There is nothing that does more manifeſt this than *Gun-powder*; where the pure ſpirituous Parts, and balſamick Vertues in all the Ingredients, are ſuffocated and deſtroyed, ſo that it becomes a meer compoſition of Wrath and Fierceneſs; for every Property of Nature becomes fierce and terrible, or ſtrong fulſome and poyſonous, if the vertue and light thereof be deſtroyed, or ſeparated from it; for every particular Creature or Subſtance, both *Vegetable*, *Mineral* and *Animal*, does conſiſt of *Fire*, and *Light*, *Love*, and *Anger*, *Joy*, and *Sorrow*, *Good*, and *Evil*: Theſe are the *Radixes* of each Subject throughout all the three Kingdoms of Nature; and if in any thing you violate the lovely, light part, then the angry Properties appear in their own Forms; an Inſtance whereof we have before mention'd in *Charcoal* which is one Ingredient towards *Gun-powder*; and all the reſt are alike, being of a terrible, rending, tearing, deviliſh, fierce nature; and in it is a

true

true Figure of the *Wrath of God* in the outward nature: So likewiſe the ſound of *Drums*, and all Weapons of War and Violence, proceed from the ſame Root of Wrath; and accordingly the uſe of all ſuch things, do much encourage and ſtrengthen the wrathful Properties in Mankind, who, if they had not, or did not ſuffer their Wills and Deſires to enter into the Wrath and fierce Properties of Nature in themſelves, and were not acted and influenced by it, there would never have been any of thoſe Helliſh Inventions, as, *Swords*, *Guns*, *Powder*, *Drums*, *Bows*, *Arrows*, and other murthering *Engines*, nor any thoughts of *Killing*, *Oppreſſing*, and *Deſtroying* thoſe of their *own Kind*, nor any other Creatures; but Man ſhould have kept that Dominion over the Creatures wherewith the Creator inveſted him in the beginning, and no Creature ſhould have had power to have influenced him, or impoſed their Properties upon him: Hence then, touching all *Fighting*, *Oppreſſing*, and *Killing*, let it be little or much, and the pretence what it will, we affirm, from a true light and ground, That the ſame do ariſe, and proceed from the fierce wrath of God, and from that deviliſh, helliſh nature in Man, which is as contrary to the friendly Love and Light of God in Jeſus Chriſt, as the Night is to the Day; for if in man, or any other Creature, the evil Properties do predominate, and is moſt manifeſt, there the good Qualities and friendly Light is overcome; and ſo on the contrary: For every Property and Principle does manifeſt and bring forth its own fruit; as our Saviour Chriſt ſays, *Every Tree is known by its Fruits; a good Tree cannot bring forth evil Fruit, nor can an evil Tree good Fruit.* According to what Property does rule in the Heart of any Man, ſuch are his Thoughts, Words, and Actions; where the divine Principle of God's eternal Love and Light doth predominate, ſuch Perſons bring forth thoſe good and precious Fruits of *Love*, *Mercy*, *Compaſſion*, *courteous Speeches*, *Works of Charity*, and *doing unto all Men as they would be done unto*; but thoſe in whom the helliſh

Principle bears ſway, their Fruits are worſe than *Briars* and *Thorns*; ſuch as *Back-biting*, *Hatred*, *Oppreſſion*, *Killing*, not only inferiour Creatures, but even thoſe of *their own Kind*, and working all ſorts of Impiety with greedineſs. Therefore 'tis of unſpeakable moment, to be able to diſtinguiſh in our ſelves the *Two Principles*, and their reſpective Fruits, and to be careful to deny, and root out the Evil, and cheriſh, and follow the Counſel of the holy Light, which if obeyed, is ſufficient to deſtroy all the miſchievous Works of Selfhood, and the Devil; for as the more men habituate themſelves to Cruelty, Oppreſſion, Unmercifulneſs, Killing, and the like, the ſtronger the helliſh Principle of Wrath does grow, and the worſe, and more cruel they become: So in the practice of Vertue, every Property and Principle grows ſtrong, by uſe and Exerciſe; and he that enters into the narrow Path of Regeneration and Self-denial, ought always to fear to oppreſs, or do unto any Creature that which he would not have done unto himſelf; for *Oppreſſion*, *Killing*, *wrathful Words* and *Works*, do belong to the *Egyptians*, and not to thoſe that travel towards the *Land of Canaan*. An Inſtance of which we have in St. *Jude*, who ſaid, That *when* Michael, *the Arch-Angel*, *diſputed about the Body of* Moſes, *with the Devil*, *he did not dare to bring any railing Accuſation*; not but that the good Angel might, as to Juſtice, have done it; but he did not dare do it; becauſe he muſt firſt have entred with his Will into the wrathful, fierce Principle, or helliſh nature, and awaken'd it in himſelf; therefore he only ſaid, *The Lord rebuke thee.* And for the ſame Reaſon, our Saviour Chriſt commands Men *not to be angry*, *nor call their Brethren* Racha, *or* Fools; that is, any Name of Wrath, Malice,, or Contempt.

If this were rightly underſtood and regarded, Men would not dare to abandon themſelves to ſuch Heats, Paſſions, and Furies as every day we behold; they would not make it a Trade, a Sport, a Paſtime, to kill, murther, and uſe all kind of Violence. We

read

read in *Geneſis* of *Lot*'s Wife, that ſhe looked back towards *Sodom*, for which ſhe was turned into a Pillar of *Salt*; ſhe entred into the fierce Anger and Wrath of God and Nature, which ſhe was forewarned of; ſo that ſhe was precipitated into, and comprehended in the grand Fountain of Wrath; that is, the original Forms of Nature, of which *Salt* is one; and therefore the Prophets, and all thoſe whom the Lord enlightned with divine and humane Underſtanding, and whoſe chief buſineſs was to reclaim men from the Snares and Evils of Oppreſſion and Violence, and teach them the Ways of Mercy, Clemency, and Love, often threatned them with the ſame Judgment which befel *Lot*'s *Wife*, it being the portion of all that live and die in the Spirit of Oppreſſion. Nay, was not that great Man *Moſes* prevented from entring into the *Holy Land*, becauſe he was wrath with the Children of *Iſrael*, when they murmured, and complained for want of Water; ſaying, *Ye Rebels! muſt we fetch Water out of this Rock for you?* Whereupon, ſaith the Lord to him and his Brother *Aaron*, *Becauſe ye believed me not, to ſanctifie me in the Eyes of the Children of* Iſrael, *therefore ſhall you not bring this Congregation into the Land which I have given them.* Here *Moſes* and *Aaron* had ſuffered their Deſires and Wills to enter into the *Wrathful Centre*, and *Self-hood*; whence the Word *Rebel* was formed; for the very Sound thereof demonſtrates from what Principle it does proceed. And hence probably if may be, that the evil Angel did ſo diſpute about, or claim a property to the Body of *Moſes*.

This Therefore is a principal Point in Religion, for every one to underſtand and diſtinguiſh in himſelf from what Principle every Thought and Word does proceed; for otherwiſe Men may and do precipitate themſelves into the wrath and fierce original of the helliſh Nature; which, if once it get to reign in the Heart, it quickly bliſters out its Venom at the Tongue in ſuch loud Words as, *Rebels*, *Rogue*, *Dog*, *Devil*, and horrid *Oaths*, *Curſes*, and *Execrations*; the very

ſound of which is enough to declare whence they proceed; whereas from the Divine and truly humane Nature do ariſe and flow Words of Comfort and Conſolation, thoſe ſoft Anſwers that turn away Wrath, and all thoſe delightful, ſociable, obliging Charms of friendly Converſation, wherein conſiſts one of the greateſt Felicities of this Mortal Life, and which, for ought I know, will be one main occaſion to our Happineſs in Heaven. And whereſoever ſuch Words are entertain'd, they ſtrengthen and increaſe their own Principle, both in thoſe that ſpeak them, and in thoſe that hear them.

Of that great Man, King *David*, who is ſometimes ſtiled, *A Man after God's own Heart*, the Scripture ſaith, *That the Lord did not admit him to build the outward Temple*, (which was a true Figure of the *internal and ſpiritual Temple:*) And what was the Reaſon? Becauſe he had been a Man of *Violence* and *Blood*, which had ſo awaken'd the Principle of Wrath and Fierceneſs, as did very much impede the Divine Work: And this it will do, not only in *David*, but all others in whom it is kindled. No Man can do the Work of Wrath, and not awaken and ſtrengthen the Principle which leads to ſuch Acts, as is farther manifeſted by all thoſe that are of violent Trades, and killing Employments; although ſuch People do not kill the Beaſts in Anger, or in a way of Revenge for any Injuries pretended formerly to be done: but do it meerly as it is their Occupation, whereby to get a Livelihood: yet nevertheleſs, inſenſibly, and unknown to their Reaſon and Intention, they do by degrees irritate and corroborate the fierce Properties of Nature, and become raſh, fierce, hot, and cruel.

No wonder then if moſt of the holy Men, and Prophets, who by a divine Eye and Underſtanding, did pry into the hidden Myſteries of God and Nature, were ſtrict Abſtainers, and ſeparated themſelves from the Uncleanneſſes, Oppreſſions, and Violences that the ſuperfluous, worldly Belly-gods do ſubject themſelves unto; whoſe chief care is to procure ſuch

Meats

Meats and Drinks as will gratifie their Palates and Appetites; for pleaſing of which, they regard not whom they oppreſs, be they Men or Beaſts, ſome of them ſpending as much in one day, as an hundred Men can get by their hard Labour, and all to pleaſe the wanton Luſt, and momentary Pleaſure of the Throat, they having but only the meer Forms and Shapes of Men, and being really void both of *Humanity* and *Chriſtianity*. From this ground doth proceed all violent Courſes and Contentions, both publick and private: which Evils will never be remedied, except Men take up the Croſs, and deny themſelves, and follow the Counſel of the Divine Principle, and hearken unto the Voice of Wiſdom, which continually cries in the Gate of every Man's City, and happy is he that hearkens unto her: for ſhe is a ſufficient Guide to lead every one into the pure ſimple Way of Truth, and teach us from what we ought to ſeparate our ſelves, whereby we may acquire Health to the Soul and Body, and the Treaſures both of Time and Eternity. But none are or can be ſenſible of thoſe Advantages, but ſuch alone as are got through the *Red Sea*, and the *Howling Wilderneſs*, and have entred into the Land of *Canaan*, for it ſeems too mean a thing, and the Ways that lead to thoſe holy Virtues, are too plain for the great People of this World.

But our Lord and Saviour Chriſt ſaith, *My Kingdom is not of this World:* and therefore when *Peter*, in the moſt juſt and pious Cauſe that can be imagin'd (*viz.* to preſerve his innocent Maſter from unjuſt violence) drew his Sword, our Lord calmly bid him *put it up*, for the Sword cannot be drawn, but by and through the Power of God's Wrath, which does predominate in moſt Men's Hearts: and this Chriſt came to deſtroy: For he Preach'd *Peace*, *Love*, and *Good Will unto all Men:* and therefore his Doctrine is call'd, *The Evangele*, or *Goſpel*: that is to ſay, *Joyful News*, or *Glad Tidings*.

Some there are that do ſay, That if they ſhould

not kill, and eat the Fleſh of the Creatnres, they could not ſubſiſt or live; which, in a bad ſenſe, is true: For ſhould they ceaſe from Violence and Killing, then that cruel, wrathful, fierce Life in them, could not ſubſiſt in ſuch vigour and ſtrenth as it does; but muſt of neceſſity become weak, and, as it were, die; that is, it would no longer domineer in the Heart over the friendly Principle of God's Love: But as to the Health of the Body, which is that which I mean, Herbs and Fruits will ſuſtain Nature in every reſpect far beyond the beſt of Fleſh.

16. It is ſaid in *Gen.* 4. That *Adam* knew his Wife *Eve*, and ſhe conceiv'd, and bore *Cain*, and ſaid, *I have gotten a Man from the Lord*; [that is, from the ſtrong Powers of the Wrath in Nature; from whence all Lordlineſs, Pride, and Oppreſſion in Government ariſeth.] *And ſhe conceiv'd again, and bore his Brother* Abel; *and* Abel *was a Keeper of Sheep*; [that is, a Keeper of, and Dweller in Innocency:] *But* Cain *was a Tiller of the harſh Earth*; which muſt be broken and torn up by Violence and hard Labour both of Man and Beaſt, which was the Curſe that the Lord laid upon *Adam.*] *And in proceſs of time, it came to paſs, that* Cain *brought of the Fruits of the Ground an Offering unto the Lord: And* Abel *he alſo brought of the Firſtlings of his Flock; and the Lord had reſpect unto* Abel, *and unto his Offering; but unto* Cain, *and his Offering, he had no reſpect: And* Cain *was very wroth, and his Countenance fell; and the Lord ſaid unto* Cain, *Why art thou wroth? If thou doſt well, ſhalt thou not be accepted? and if not, Sin lieth at thy Door, and unto thee ſhall be his deſire, and thou ſhalt rule over him*; [that is, unto thee, *Cain*, ſhall be the Deſire of my Kingdom of Love and Divine Light; but if thou wilt not hearken unto its Counſel, and be obedient to my Commandments, *then thou ſhalt rule over him*; that is, over the Divine Power, as it came to paſs; for *Cain* talked with *Abel*; that is, the Wrath contended with the Love and Divine Power: *and it came to paſs, when they were in the Field*, [that is, where the wild, harſh

Nature

Nature does predominate,] *that* Cain *roſe up againſt* Abel *his Brother, and ſlew him.* Here the Wrath prevail'd over the Divine Innocent Principle, and deſtroy'd it, as it does at this day; for thoſe two Brothers did rightly and truly ſignifie the two grand Principles, and the two Seeds, that of the Woman, and that of the Serpent. *And the Lord ſaid unto* Cain, *Where is thy Brother? And he ſaid, I know not; Am I my Brother's Keeper?* Here *Cain, viz.* the Property of Wrath, denied the Murther, and pretended he had done him no Evil, or knew nothing of him; But the Lord anſwer'd, and ſaid, *What haſt thou done? The Voice of thy Brother's Blood crieth unto me from the ground*; and therefore the Lord curſed *Cain*, and tells him, he ſhall be *a Fugitive and a Vagabond. Then* Cain *bowed himſelf, and ſaid unto the Lord, My Puniſhment is greater than I can bear: Behold, thou haſt driven me out this day from the face of the Earth, and from thy face ſhall I be hid; and it ſhall come to paſs, that every one that findeth me, ſhall ſlay me:* This Confeſſion and Submiſſion did ſo pacifie the kindled Wrath, that the Lord ſaid, *Therefore whoſoever ſlayeth* Cain, *Vengeance ſhall be taken on him ſeven-fold; and the Lord ſet a Mark on* Cain, *leſt any finding him, ſhould ſlay him.* This Mark was *the Light of the Lord, that enlightens every Man that cometh into the World*, and which does more or leſs mollifie and withſtand the fierce wrathful Powers in Mankind; for if this were not, the Wrath of *Cain* would grow ſo powerful, that the Children of *Abel* would not have any being in this World. *Then* Cain *went out from the Preſence of the Lord, and dwelt in the Land of* Nod, *on the Eaſt-ſide of* Eden; that is, he went into the outward Principle of this World, and dwelt in the *Land of Vanity*, at a diſtance from the Divine Principle: which is intimated by *Eden*, in which *Cain* did not live, but on one ſide of it, *viz.* in the operation of both the good and evil Nature, which moſt Men of this World do live in. And it is alſo ſaid, *That he built a City*: that is, he became ſtrong and powerful in the Property of this World: and therefore *Cain* was an Oppreſſor,

and

and one that did domineer, and Lord it over his Brethren, and ſlay the divine Principle of God's Love; and hence all *Violences*, *Contentions*, *Killing*, and *Works of Darkneſs*; for *Cain* does truly ſignifie the Fountain of God's Wrath, and the original Properties of the Father's Nature; and *Abel* does repreſent the eternal Principle of God's Love in the Son's Property: *Cain* intimates the *Fire*; and *Abel* the *Light*: if the meek Spirit of *Abel* were not overcome, and murthred by the fierce Wrath of *Cain*, there would be Peace on Earth as in Heaven; and as when *Cain* aroſe, and contended with, and ſlew *Abel*, he made no reſiſtance, this was a true manifeſtation that the fierce Wrath had got the Victory; but *Abel*'s Blood cried unto the Lord. The very ſame is to be underſtood in all kind of Oppreſſion, both to Man and Beaſts; they all by a ſweet ſympathetical operation call for Vengeance; for God is no reſpecter of Perſons or Things; but whenſoever any Creature is oppreſſed, the ſame doth from the awaken'd Wrath, curſe the Oppreſſor, and ſend up Cries and terible Complaints to Heaven; which moves the principle of God's Wrath, whence ſo many Judgments fall upon the People; nor is it poſſible it ſhould be otherwiſe, as long as the Spirit of *Cain* predominates in their Hearts, tearing and deſtroying the Peace and Well-being of one another, and of all the inferiour Creatures, far worſe than the wild Savages of the Deſart; for when their Bellies are full, they do reſt ſatisfied until they are hungry again; but Men are become ſuch *Belly-gods*, and *Slaves* to their Luſts and Paſſions, that they are never ſatisfied, either full or faſting; but always contriving Miſchief, and how they may betray not only thoſe of their own kind, but alſo all other Creatures; inſomuch that all the Elements mourn, and are filled with the Cries, Groans, and mournful Complaints of their miſerable Inhabitants.

True Religion doth conſiſt in this, as our Lord Jeſus Chriſt taught both by Precept and Example, that Mankind do no Violence, but live in the Power and

operation

opreation of the Spirit of the humble, meek Spirit of *Abel*; for every violent Action and Oppreſſion, let it be little or much, or offered unto whatſoever Creatures, does as naturally and ſpiritually awaken in them and without them the fierce Wrath of God and Nature, as the Blood of innocent *Abel* did cry, and awaken the Lord; whence *Cain*'s Judgment proceeded. And withal, we are to remember, that the Offerings of ſuch as live in the power and operation of the Spirit of *Cain*, are not accepted of the Lord, becauſe they are tainted with the Spirit of Violence and Oppreſſion; for every Principle is moved by a ſympathetical operation; and therefore when Men live and act in the power of God's Love, and Light in Jeſus Chriſt, the Offerings of ſuch are moſt grateful, and powerfully attract the ſweet Influences of God and Nature; but where the wrathful Principle reigns without the Love and Light of God, it is a meer Devil, and does attract *Venom* and *Poyſon* out of every thing, to the encreaſing and ſtrengthening of its ſelf.

The holy Ancients have in many other places of the Scriptures deciphered, and endeavoured to deſcribe theſe two grand Fountains or Principles under the Allegory or Figure of *two Brothers*: But it is to be noted, that the younger always obtain'd the Bleſſing; as the caſe of *Jacob* and *Eſau*, and *Iſaac* and *Iſhmael*, which doth contain many great Myſtries; for *Iſhmael* is the Son of the Bond-woman, where the Forms and Properties of Nature are at ſtrife and contention; the ſame is ſaid of *Eſau*, that he was a rough man, and a Hunter; which Names in the *Radix* do ſignifie ſtrong men in the Wrath and Principle of the wild Nature, into which moſt men are fallen; nor doth any Religion or Form of Godlineſs bring profit to the Soul, but that only that is avoid of violence; and therefore the Offerings of *Cain*, *Iſhmael*, and *Eſau*, and many others, were not accepted of by the Lord; for the fierce Wrath and violent Spirit did reign in them; and thence their Offerings proceeded, and ſo could not awaken or open any other Principle, but only what

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was like, and from the ſame Root and Centre. If this were well conſidered, ſo many perſons would not content themſelves in Religious Forms, and giving God long Prayers, whilſt all this while their Hearts are full of *Envy*, *Back-biting*, *Contention*, *Oppreſſion*, *Hurrrying* and *Killing Men and Beaſts*; moſt of them counting it their Right to domineer over the meek, humble Spirit of *Abel*; but the Blood of *Abel* doth cry unto the Lord for Vengeance; for this is the great Law of God in Nature, that there can be no Evil, Violence, or unjuſt Action done, be it either to the ſuperiour or inferiour Creatures; but there muſt be retaliation made; for the *Groans of the Oppreſſed* have a natural Force, and powerful Inclination to open the Gate of God's Wrath, and draw down the Judgments of the Lord; becauſe all things were made by one, therefore they have but one only Root and Foundation, and proceeding from that one Lord and Creator, they all live and move in him, and by his Power and Spirit, and are all ſuſtain'd by his divine hand of Providence, which does not reſpect one, and neglect another; there being in him no variation, or ſhadow of Change or Paſſion, but equally diſtributes his Bleſſings to all his, according to the Nature of each one; having given every thing its well being in its ſelf, and allotted thereto a certain number of days, and ordain'd Proper Food for every Creature; therefore whenſoever Men ſhall violate theſe Laws of God in Nature, and work contrary unto them, by oppreſſing the Creatures, then the Wrath of the Creator is kindled; for every Creature, when it is in danger of being hurt, or purſued for its Life, does as naturally and powerfully cry to the Creator for help, in their own natural Language, as Men do: and tend and fly to that Fountain of Being and Protection; for their Lives are as ſweet, and their Deſires to continue it, are as ſtrong as Man's.

17. Here 'tis like I ſhall be complain'd of, and condemn'd by the wiſe Men of this World, who count it their right in Nature, as *Cain* did, to domineer and Lord it over all Creatures; who will ſay, *The Cre-*

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ator hath no respect or regard to the preservation or well-being of inferiour Animals, but only unto Men: and that his Will is, that Men should destroy, and live upon them, and use them as they please: Were they not made for that purpose? and if we should not destroy them, they would destroy us, &c. Thus they object: but the Truth tells every one, That there are no Creatures that will hurt, or be injurious unto Mankind, but only *Dogs*, *Bears*, *Foxes*, and other of the like Nature, who are *Beasts of Prey*, and fierce by kind, few or none of which are eaten: But this *Allegation* I shall more particularly consider in its proper place. Others, more materially will urge the Authority of the Holy Scriptures, to prove that killing, and eating of Flesh, was according to the Will of God; which is true in a certain Sense; but from the beginning it was not so: but only after Man had disobey'd the Lord his Maker, and broken his pure Law, and imbarked his corrupt Will and tainted Desires in the fierce Spirit of Oppression, and suffer'd the bestial savage Nature to predominate in him over the Divine Principle of God's Love and holy Light, as the Scripture doth testifie, Gen. 6. *The Lord looked down from Heaven, and behold every imagination of Man's Heart was evil, altogether evil, and that continually:* Also, *the Lord said, The Earth is filled with violence, it repenteth me that I have made Man; and the Earth was corrupt before God, and filled with violence: for all flesh had corrupted his way upon the Earth,* &c. Here it appears, Man had with his Will and Desires entred into the violent Spirit, which had corrupted the Earth, and all things therein; whence the desire of killing, and eating of Flesh and Blood of Beasts did proceed; and for this reason, the Lord was so provok'd to Anger, that he said, *My Spirit shall not always strive with Man, for that he is Flesh: yet his days shall be an Hundred and Twenty.* Here the Lord shortned the Days of Mankind, as *David* saith in another place, *The Wicked shall not live out half his days.* If

Man

Man had not thus entred into the violent Spirit of wrath, the Lord had not deſtroy'd Mankind; but being thus incens'd, he commanded *Noah to build an Ark*, which ſignifies a place of Safety, Peace, and Mercy,) *and to take the clean Beaſts by Sevens*, (which is a holy Number in Nature, comprehending all Myſteries;) but *the unclean by Pairs* or *Two's*, which is a Number of Contention, as being the firſt that ſeparates from *Unity*. He was likewiſe requir'd to take all ſorts of Food, both for himſelf and for the Beaſts; but there was no mention made of Fleſh; and all the Creatures, both clean, and unclean, that he took with him into the Ark, he deliver'd out again, after the Wrath of God was aſſwag'd; there was no Oppreſſion, Violence, nor Killing in all that time; for if there had, then would the Wrath have been again awaken'd, and *Noah*, with the Creatures, would have been comprehended in the ſame Judgment with thoſe without the Ark: for the Ark does truly ſignifie the Heavenly Principle of God's eternal Love, in which he has eſtabliſh'd his Covenant with Mankind; and all Men that ſafeguard their deſires and wills in this Holy Ark, denying themſelves, and abandoning all kinds of Violence, but taking with them all kinds of Food that do bear a *Simile* with this friendly Principle, ſhall be preſerv'd from that deluge of Wickedneſs and Miſery, wherein the reſt of the World is overwhelm'd.

Now after this Deluge, the Lord did permit Man to eat *Fleſh*; but not without diſtinction, nor with the Blood; for Man would not be obedient, nor keep himſelf within the Bounds and Limits of the holy Ark of God, but turned their Wills into the wild, beſtial Nature, and ſo longed after the Eſſences and Qualities of the Beaſts; whence ariſes the deſire of killing, and devouring of Fleſh. This the Lord did well know, and alſo his Prophets, *viz.* That if Man did not obey the Voice of Wiſdom, and abſtain from eating of the Fruit that grows in the midſt of the Garden, *viz.* in his Heart, which is the wrathful violent

violent Spirit of Oppreſſion, he ſhould die; which Spirit ſhould not have been manifeſted, nor have had any Government in Man. As for the Tree that grows in the midſt of the Garden, 'tis called the *Tree of Life*, but not without a great Myſtery; for the Center of Life ſtands in the Wrath's Property, or fierce Fire, whence proceeds the Senſibility, and Knowing Part in Man; and therefore he was forbidden to eat thereof, that is, he ſhould not have awaken'd it by his Imaginations and Deſires, but have continu'd in Reſignation and Self-denial, and then the Evil would not have been manifeſted in him, nor have overcome him; but as it came to paſs, well might the Prophets call it, *The Tree of Death:* For when Man did eat of the Fruit thereof, he died unto the Divine Life, and lived in the Power of the fiery Spirit of wrath, which has corrupted all Fleſh, even the very Earth, and all things therein. 'Twas after this was come to paſs, when Man had by his Longing and Luſts precipitated himſelf into the fierce Spirit, and wild Nature, that the Lord permitted him to kill, and eat the Fleſh of the Beaſts; but it muſt be underſtood, that this Licenſe or Permiſſion of killing, or eating of Fleſh, proceeded from the wrath of God in Nature; as the Scripture ſaith in another place; *Such as the People are, ſuch is their God:* For the Lord appears to every one according to what Spirit and Property they live in, whether it be in his Love or his Anger. If they live in the Divine Principle of his eternal Love, then he appears to them in the ſame Principle, as a *loving Father*, and the *God of all Conſolation:* And on the contrary, when Men introduce their Wills and Deſires into the fierce wrath, then the Lord appears to them in the ſame Spirit, *dreadful* and *Terrible:* As the Scripture ſaith in another place, *Unto thoſe that fear my Name, and obey my Commandments, I will be merciful and gracious; but to thoſe that deſpiſe my Commandments, I will be an angry, jealous God, and a conſuming Fire:* Or, as the Apoſtle ſaith, *To one a ſavour of Life unto Life, to the other of Death unto Death.* Thus all ſhall glorifie God either in his Love or Anger,

and remain Monuments of his Mercy, or Trophies of his Juſtice.

Thus it happened to the Men of old, whom the Lord permitted to kill their fellow-Creatures, and eat their Fleſh; their Cruelties and Oppreſſions ſoon awaken'd the Wrath of the Lord, even as the Blood of innocent *Abel* did; therefore the Lord ſaid, *He would go down and ſee if it were ſo:* Which Expreſſion of God's coming down, does intimate the kindling and awakening of his Wrath in the external Element, as it came to paſs in the enſuing Deluge, when the Element of Water was enraged; from this very Property of the awaken'd Wrath, did the permiſſion proceed for *killing* and *eating of Fleſh*; as alſo all the Commands for *Fighting*, and the like; for if the Lord's People in former Ages had continu'd their Obedience, and lived in his fear, there had never been any cauſe or foundation for Wars nor Oppreſſion; for, as our Saviour ſaith, *The Tempter cometh, but findeth nothing in me*; that is, he findeth no Wrath nor Violence awaken'd in him, and therefore he could have no ground to Work on, nor matter to entertain him, or that would ſuit his Principle. The like is to be underſtood of all Men that do live in the Power of God's Love and Light; for whenſoever the Lord ſuffers any to fight, or engage in War with his People, the original cauſe thereof hath been *Sin*, in that they have forſaken the ways of Truth and Righteouſneſs, and entred into Oppreſſion, Pride, and Cruelty, which awaken the evil Principle, and cry for vengeance, and ſtrengthen the common Enemy of Mankind, and then the Lord ſuffers Wrath to take place. Now whereas Men ſay, *It is lawful in the ſight of God to fight, kill, and deſtroy one another, and oppreſs, and kill all other Creatures*; 'tis true, if it be underſtood as it ought to be, *viz.* in the ſight of the Principle of his Wrath, as he is a conſuming Fire, and a jealous God; but not as he is a God of everlaſting Love and Mercy in Jeſus Chriſt; for in that reſpect all Fighting and other Violences are as contrary to him, as Light is to Darkneſs. Therefore in the *Revelations*, to the Souls that were under the Altar, *crying to God to*

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avenge their Cauſe, being ſlain for the Teſtimony of Jeſus, it is anſwer'd, *Reſt for a ſeaſon*, which was as much as to ſay, Be ſtill, do not awaken the Powers of Wrath; for no man can call for Vengeance, but from the Power of that Principle; and therefore *White Garments* were given unto them; that is, they were more repleniſh'd with the bleſſed Power and Vertue of the Love of God in Jeſus Chriſt.

Some may ſay, *If we ſhould not fight, and be ready to withſtand our Enemies, and neighbouring Nations, we ſhould quickly be brought into ſubjection* This is very true, if Men ſhould leave off fighting, and yet live ſuch wicked, ungodly Lives as they do; but if any Nation would repent of the Evil of their Ways, and enter with one mind into Unity, and live in the power and operation of the *Love of God*, &c. they then ſhould have no occaſion to fear or dread any outward Enemies, having ſo perfectly ſubdu'd thoſe within, they ſhould reſt ſecure. This the Children of *Iſrael* did often witneſs, *when they did fear the Lord, and refrain from Idols*; that is, when they did not ſet their Hearts and Affections upon the Creatures, nor live in *Wantonneſs*, &c. Then their Enemies were bowed before them, and the very ſight or appearance of Ten would make a Thouſand fly; but when they did forſake the Fear of the Lord, and turned the uſe of natural things into wantonneſs, they awaken'd the Wrath; by which their Enemies got many Advantages over them, and overcame them, and carried them away captive; The very ſame is now-a-days amongſt us; this being a certain Truth, that will ſtand for ever againſt all gainſayers, and evil Men, *viz. That all Oppreſſion, Violence, and Killing doth proceed from the ſeed of the Serpent, the Betrayer*; which I wiſh all our Hero's, and Fighters, and great Martial Men would well conſider, and turn the Eye of their Underſtandings inward, and ſearch themſelves, then they would certainly find, that it is the fierce, *Cain like Spirit* which reigns in them, and excites them to commit ſuch Outrages. When the Soldiers

asked the Lord Chriſt, *What they ſhould do to be ſaved*; he ſaid unto them, *Be contented with your Pay, and do violence to no Man:* Which is to ſay, They ſhould be Soldiers no longer; for all Soldiers do live in the Spirit of Violence, and muſt kill and deſtroy whenever their Commanders pleaſe. So likewiſe Chriſt ſays to *Peter*, (than whom certainly never man drew Sword in a better Quarrel,) *Put up thy Sword, thoſe that uſe the Sword, ſhall periſh by the Sword*; *my Kingdom is not of this World*; that is, My Kingdom conſiſts in *Love, Mercy, Meekneſs, Friendlineſs, Peace, and good Will unto all Men.*

18. It is farther to be conſider'd, that the *eating of Fleſh* was not permitted till after the overflowing of God's Wrath had got the dominion in Man's heart, and God had tried and proved them, and ſaw that they were ſtiff-necked, and would not be obedient unto his Commands, nor enter into the holy, divine Principle of Love and Peace, but would live in the Power of the lordly, poyſonous Nature, and continually luſted after Oppreſſion, and the Ways of *Egypt*; and for this cauſe the Lord ſuffer'd them to be carried away into the Land of *Nod* and *Egypt*, which is a Land of Vanity, Oppreſſion, and Cruelty, and they ſuffer'd the fierce Wrath to domineer over them; but in proceſs of time they cried unto the Lord, and he had regard unto them, and raiſed up *Moſes*, and inſpired him with divine and humane Wiſdom, and made him their Guide; for *Moſes* doth ſignifie *The Strength and Power of God*, in his meek, friendly Light and Love; or, *A Cleanſer and Purger of the People from Iniquity.* This great Prophet, by the mighty power of the Lord, wrought many wonderful Miracles amongſt the *Egyptians*, which made the Wrath to bow, or give way, and by a ſtrong hand caus'd his People to paſs through the Red Sea; that is, through the fierce Wrath and fiery Judgment of the Lord, untouch'd, and unhurt, whilſt the ſame Sea of Wrath did ſwallow up and comprehend the *Egyptians*, the *Men of Sin and Vanity*, with their *Horſes* and

Chariots

Chariots; that is, with all their ſtrength and deeds. Then the Lord cauſed his People to travel *forty years in the Wilderneſs*, which ſignifies the wild Nature, which they were not to ſtay in; Likewiſe, theſe *forty years* are an holy, myſtical Number, *viz.* the *Number of Regeneration*, during which time the Lord works many Marvels, and delivers the true *Iſraelite* from inward and outward Enemies.

Yet ſtill they provoked the Lord their God to wrath, by luſting after the *Fleſh-plots of Egypt*; that is, the Oppreſſion, and the Cruelty; for the Lord did not permit them in all their March towards *Canaan*, to kill their Flocks or Herds, nor to eat any Fleſh in thoſe Forty years travel; for they were not to ſtay or continue in the wild, beſtial Nature, but to paſs through, and by degrees leave it behind them, and to deny themſelves all thoſe Oppreſſions, Vanities, worldly Luſts and Paſſions, which the Men of *Egypt* are ſubject unto: that thereby they might be cleanſed, purify'd, and fitted to enter into the Holy Land: For the chief Enemies the Children of *Iſrael* met with, were their inward Luſts, Paſſions and beſtial Spirits, which did mightily ſtrive in them, to get the Victory over the Divine Principle of God's Love, and this was the main Cauſe of their many Lets, Stops, and Hindernaces, and the Occaſion that ſo many Thouſands did fall in the way, and never entred into the Holy Land, of which the Lord told them, *That it was a Land that flowed with Milk and Honey*, not with Oppreſſion, Cruelty, Killing, and Blood, but with Milk and Honey, the Emblems of *Innocency* and *Sweetneſs*, and beautify'd with many excellent Virtues, for the maintenance of the Life and Health of Man: but becauſe they looked back, and longed after the *Egyptian Vanities*, they did fall, and could not enter into the *Land of Peace*. As in like caſe, the Scripture ſaith of *David*, *That he being a Man of Violence and Blood, as having been bred up in Wars and Fighting: therefore the Lord would not admit him to build the Temple*: Which outward Temple

was a true Figure of the inward, divine Temple; for *David* had awaken'd the wrathful Powers of Nature within and without himself; and consequently was not so fit for Temple-work, wherein there must not be heard any noise of Axes or Hammers, much less the clashing of Swords, and ratling, of Spears; these are the Musick of *Babel*'s-*Builders*.

But perhaps some will say, *Though it cannot be proved that the Children of God did eat any* Flesh *in their Travel towards the Holy Land; yet long before that, the two Angels that were going towards* Sodom, *to destroy it, did eat Flesh,*

I Answer: This is so far from being an Objection, that rightly understood, it confirms and illustrates all that I have been saying; for, *first*, 'tis plain, these Words are not to be understood literally; for Angels are incorporeal; therefore Flesh must needs be too crude and gross a Food for such intellectual Essences, void of Matter; and therefore some more hidden meaning and signification is to be understood; and indeed there lies couch'd a very great Mystery in this Passage. The *Sodomites* had by their crying Sins awaken'd the fierce, wrathful Principle in Nature, even in the outward Elements, which did kindle the Indignation of the Lord, and draw down the Judgment. Now out of this strong Power of the kindled wrath these two Angels did proceed, which had in them the power of the same Principle, *viz.* the inward and outward *Wrath*; and therefore it was no marvel that *Abraham* should kill and shed Blood at their approach, whose travelling towards *Sodom*, and staying here by the way, does denote the gradual kindling of the fierce Wrath; and their eating Flesh under a *Tree*, or *Oak*, does signifie the harsh wild, Nature; for they entred not into *Abraham's Tent*, (that is, *into the divine Principle*,) but hasted towards *Sodom*, that was in the kindled Wrath of Nature. Moreover, there were *Three Angels* appear'd unto *Abraham*; but there went but *Two* towards *Sodom*. Now I have told you, that the Number *Two* is

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a *Number of Diviſion*, and intimates the ſtrife between the Properties of Nature; but as touching the Third Angel, the Scripture is ſilent; for *Three* is an *holy Number*, and ſignifies the heavenly Seed, in which the Lord had eſtabliſh'd his Covenant of Grace and Mercy with Mankind. It was therefore this holy Number that brought the glad Tidings unto *Abraham* and his Wife, *that ſhe ſhould bear a Son in her old age*; which is as much as to ſay, That the divine Principle, *viz. The Love and Light* ſhould abide, and manifeſt it ſelf in *Abraham*'s *Line*; for the Word [*Abraham*] does ſignifie, *The original Properties and Strength of God in the Fire*; and his Wife, the *Love* or *Meekneſs*, from which Principle ſhould be generated a Son of true Light: For *Iſaac* does intimate the divine Principle, or Son of God, who in the fulneſs of time was manifeſted in the humane Nature. This holy Number *Three*, or good Angel, continu'd with *Abraham*; that is, the divine Principle, and holy Power ſtaid, and made interceſſion for the *Sodomites*; for ſo we find *Abraham* immediately intreating and petitioning the Lord to ſave the Cities of the Plain, for the ſake of ſuch Righteous as might be therein; but the *Two* fiery Angels haſted towards *Sodom*; for the original Fire is fierce and quick in its motion; and when any People have by their *Tranſgreſſions* kindled the Wrath of God, then there does ariſe an Inſtrument out of the ſame *Principle*, which does deſtroy and puniſh that People, as is manifeſted in this outward World, which is but a Figure of the inward; for when a Prince and his People have by their Sins ſtirred up the Lord's indignation againſt them, then a neighbouring Prince or Nation is excited to be their Scourge and Puniſher, though oftentimes the latter is as great an Evil-doer as the former; for every Principle and Property both in the divine and humane Nature, does always raiſe up Inſtaument s from it ſelf to perform its own work; for look what Property or Principle is moſt predominant in either a particular Perſon or Nation, *good* or *evil*, *juſt* or *unjuſt*,

ſuch an Angel they have given them, or is attracted by *Simile*: If the fierce *Wrath* bear ſway, then the evil Angel obtaineth the Government of that Perſon or People, which does inwardly ſtir up Enmity in the hearts of Men one againſt another; whence does ariſe all kinds of Oppreſſion and Violence both of Man and Beaſts. Beſides, it is to be underſtood that the Angels, both good and evil, are prompt, and always deſirous to obey and attend all ſuch as live in the power of their reſpective Principle, as the Scripture takes notice, *That the evil Angel was ready, and offered his ſervice to be a Lying Spirit in the Mouth of* Ahab's *Prophets*; for the evil deeds and perverſeneſs of Mankind to each other, and their oppreſſing the reſt of God's Creatures, does as naturally awaken the fierce dark Powers, and attract them, as the Load-ſtone doth Iron, whence doth proceed the Judgments, and ſo many Calamities.

For no Extreams can continue long without alteration, as we ſee, if any perticular Perſon give himſelf to Vanity, and commits Evil with deſire and greedineſs, ſuch an one cannot continue long without bringing deſtruction to Body and Soul: For when any Property of Nature is ſo violently awakened, it powerfully draws to it ſelf all things that are capable, or have a *Simile* with it, *viz.* the evil Angels, and alſo the Venom out of all things, and ſo grows a devouring hungry Fire, that is never ſatisfied till it hath conſumed all the ſweet Oyl and Radical Moiſture, and them the Body droops, and languiſhes, and dies.

On the contrary, *Virtue* and *the Fear of the Lord*, do with a powerful hand not only withſtand and reſiſt the baneful Influences of bad Angels, and all other evil things; but does alſo attract the Virtue out of all things to the increaſing and ſtrengthening its own Principle, and innumerable good Angels are ready at all times to aſſiſt and defend the ſober and upright in Heart; as the Scripture ſaith, *He hath made his Angels miniſtring Spirits, to adminiſter to thoſe that ſerve the Lord, and are in neceſſity.* In another place, the Lord

ſaith.

ſaith, *Is there any Evil in the City*, (that is, *in Man*) *and am not I the Lord in the midſt of it?* As much as to ſay, I am in and through all, and govern all things in my Love, or in mine Anger; and Man being his Image, doth in his meaſure the ſame: But the Evil ſhould not have been rwakened, or manifeſted in Man; therefore he was in the beginning forbidden it; but after he had eaten this Fruit, the Lord ſaid, *The Man is become as one of us, knowing Good and Evil.* Then the Gates of Paradiſe were ſhut againſt him; and it is ſaid, *The Lord drove him out of the Garden into the Earth*; that is, into the wild Nature, to labour and dreſs it; *and the Lord ſet two* Cherubims *on the Eaſt-ſide of the Garden, with flaming Swords, that did turn every way to keep the* Tree of Life, *leſt Man ſhould touch it, and live for ever.* The *Eaſt* here does ſignifie in the *Radix*, the open Gate, or Eye that ſees into the great Myſteries, and working Powers of the Creator. The *Tree of Life* does intimate the creating Power of God, and the original Forms in Nature, *viz.* the three grand Properties *Salt*, *Sulphur*, and *Mercury*; from whence all the variety of Complexions, Forms, and Qualities do ariſe; the *Cherubims*, and *Flaming Sword* that defends this *Tree of Life*, do ſignifie the original Fire, and ſtrong Forms of Nature, in which the Lord calls himſelf *an angry, jealous God*, and *a conſuming Fire.* The *Cherubims* are the ſtrong, fiery Angels, and great Powers of God in the working and government of all the Kingdoms of Nature; which mighty Operations, and myſtick creating Powers Man was not fit to know, after he had awaken'd the Wrath, and came to know *Good and Evil*; for if Man ſhould once have touch'd this *Tree of Life*, then would he have been capable to have wrought *Wonders* in the dark, ſtrong, fiery, original Property, *viz.* the dark Magick, and changing of one Form into another; and the creating Power of God would have been known unto Man, who then would have liv'd for ever in the helliſh Qualities.

It may be noted, That the Lord ſaid nothing in

the beginning to *Adam* of the *Tree of Life*; but only of the Tree of the *Knowledge of Good and Evil*; the Fruit of this latter Tree only he ſhould not have eaten; for *Eating* ſignifies to nouriſt and ſtrengthen, which *Adam* ſhould not have ſuffer'd his Will and Deſires to have longed after; for if the fiery wrathful Principal had not been awaken'd in *Adam*, then the Lord would not have drove him out of the Garden, that is, out of the Government of the divine Principle, neither would there have been any danger of his touching of the *Tree of Life*, that is, of the original, creating, ſtrong Powers of the Lord; for if he had continu'd in the Government and Operations of God's eternal Principle of Love and Light, then he would have been ſatisfied with the Fruit of Paradiſe, whoſe Originals ſprung and proceeded from the *Filial Property*; and therefore the illuminate Prophet *Moſes* ſaith, *God placed* Adam *in a Garden*; which does intimate a ſeparated place of Pleaſure, where all ſorts of innocent *Herbs*, *Fruits*, *Grains*, and *fragrant Flowers* do thruſt and give forth their delicate Beauties, raviſhing Odours, and excellent Virtues in ſilence; there being no grutching, envying, or contention amongſt them, becauſe of their different Scents, Colours, or Properties; but all ſtand ſtill, and ſuffer the divine hand to do with them as he pleaſeth. Not but that in the moſt fragrant Flower, and beſt of Herbs and Fruits, there is the ſtrong, poyſonous Root, *viz. Tree of Life*; for the *Radix* of every Creature ſtands in Poyſon: And therefore in what Creature ſoever theſe original, fiery Properties are predominant, all ſuch Creatures are of a greedy, ravenous, fiery Nature: If it be an *Herb*, it is poyſonous, rank, and fulſome; as on the contrary, all Things and Creatures, in which the *divine Principle* does predominate, the poyſonous, wrathful *Tree of Life* lies hid and unmanifeſted; as in a curious Flower, which is of various Colours, and ſends forth a a moſt fragrant Scent; here is no Poyſon, Wrath, nor evil Quality manifeſt, but as a Man may ſay, a *Paradiſical*

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and moſt pleaſant Virtue, the original Qualities are occult, becauſe the good Properties predominate: But yet there would be no Vertue, if there were no Vice; for theſe original Forms are the cauſe of all Motion, whence the *Life* and *Light* doth take Birth; but if this original Fire do predominate in any thing, be it what it will, it preſently becomes fierce and poyſonous: Therefore when *Adam* did eat of the Fruit of the Tree that grows in the midſt of his *Paradiſical Garden*, that is, in the very centre of his Life; which *central Fire* he was forbidden to awaken and feed on, he was forthwith turned out of the Garden of Pleaſure; which if he had not done, then the bleſſed, fragrant, divine Fruit would have predominated, and the evil Nature would not have been fanifeſted, and he had ſtill continued in Paradiſe, from whence he was now neceſſarily expelled; for when the original Fire and ſtrong Power was manifeſt in the Centre of Man's Life, he would have proceeded farther, *viz.* into the very Centre of Nature, and become a Former and Figurer in the fierce Wrath, and then there had been no hope of his Reſtauration; therefore the Lord drove him out of *Paradiſe*, and from the *Tree of Life*, into the humane Nature, whoſe operation is in Good and Evil; by which Means the God of Wiſdom, Peace and Mercy, has through the *Feminine Tincture*, in the fulneſs of time, reſtor'd again whatſoever *Adam* loſt, as to the Soul: For the eternal Son of Love ſaith, *That he came to ſeek and to ſave that which was loſt*, and *proclaimed Peace and Good Will unto all Men*; that is, he invited them to come unto him, and he would refreſh, and eaſe them of their Burthen; for he ſaith, *My yoke is eaſie, and my Burthen light, and you ſhall find reſt to your Souls.* And if this Voice of Wiſdom were hearkn'd unto, Men would no longer live in the wild Nature, and beſtial Qualities, nor oppreſs God's Creation, the Groanings thereof would no longer be heard, nor would thoſe that are travelling to the Land of Promiſe, any more look back, and hanker after the Fleſh-pots of *Egypt*, but would con-

tent

tent themſelves with the innocent food of *Paradiſe*: nor would they murmur like the *Iſraelites* in the Wilderneſs, *Give us Fleſh, or elſe we die*: that is, if they did not feed upon the Fruit of the forbidden Tree, and beſtial ſavage Nature, and follow the Superfluities of the *Egyptians*, the Wrathful, Fiery, Beſtial Life ſhould die in them, which they were very unwilling to part with: therefore the Lord heard them in his Wrath (for they had awaken'd it) and in the ſame Principle he gave them Fleſh, which darken'd the Divine Principle in them, and gave advantages to the Wrath, that it got the victory over them: therefore many Thouſands of them were thereby deſtroy'd in the Wilderneſs: that is, in the wild, beſtial Nature, and entred not into the Holy Land: for *Bears*, *Lions*, and the like Beaſts of Prey, are not admitted to enter there: *Without are Dogs*, ſaith the *Apoſtle*. All that enter the *New Jeruſalem*, muſt leave behind them *Pharaoh* and all his Troops in the *Red Sea*, and travel through all the degrees of the wild beſtial Nature, and return unto every Form and Conſtellation, all ſuch Inclinations, and evil Diſpoſitions as Men have receiv'd from them, *viz.* Unto the firſt Form, and Conſtellation, called *Saturn*, you muſt leave Covetouſneſs, Envy, Suſpicion, and all Dark Evil Thoughts and Jealouſies. Unto the ſecond Form, called *Jupiter*, you muſt leave all worſhipping of Idols, falſe Forms of Religion, envious, peeviſh Inclinations, and Perſecutions, which are Deviliſh Diſpoſitions that do poſſeſs many: from whence do proceed great Troubles and Diſcords. When you come to the third Form, called *Mars*, you muſt with him leave all Wrath, Paſſion, Cruelty, and Violence. With the fourth Form, called the *Sun*, you muſt leave all Pride, High-mindedneſs, and Self-conceit, all Inclinations tending to Ambition and Vain-glory. But at the fifth Form, called *Venus*, you muſt abandon all Deſires after unlawful Beds, all Wanton Diſcourſes, and Enticements to fleſhly Luſts. When you arrive at the ſixth Form, called *Mercury*, put away all idle Jeſting, much Talking, Lying, Diſſembling,

ſembling, and carrying two Faces, ſo as to appear good with the Good, and bad with the Bad. And at the ſeventh Form, called, *The Moon*, you muſt leave all unconſtant Humors, and fickle Fancies, as alſo, Gluttony, and ſottiſh, ſwiniſh Living, as to Superfluities either of eating or drinking.

All theſe bad Diſpoſitions and Inclinations, the Children of God, and of the divine Principle, muſt deny themſelves, and leave them behind in the Wilderneſs; for they do belong unto the wild, beſtial Nature, and thither ought to return; and none that live under their Powers, can enter into the Holy Land.

19. It may be farther objected, *If Fleſh had not been in ſome degree profitable unto the Children of* Iſrael, *and if Killing were not lawful, why did the Lord command Beaſts to be killed for Sacrifices?* I anſwer; The killing of Beaſts for Sacrifice, is a great Figure or Myſtery, which ſhews the depraved ſtate of Man, and how he is fallen from his primitive Integrity and Innocency; for it ſignifies, that Man by his Evils and Tranſgreſſions, had ſo mightily awaken'd the Wrath, and fierce, fiery Power of God, that it would not be ſatiated; or appeaſed, except there were Violence uſed, and Blood ſpilt; for all Sacrifices were made to atone and ſatisfie the enkindled Wrath, which after the Gate of Violence was once open'd, nothing but Blood could allay; for Man having awaken'd it by Sin, nothing in the *Vegetable* Kingdom, no *Herbs*, *Fruits*, *Grains*, or *Seeds*, would anſwer the ravenous Appetite thereof; and therefore it requir'd *Blood*, which is the higheſt Life in the humane Nature, and cannot be procured but by Violence, and has the neareſt Affinity to the Wrath of any thing in the whole Creation; whence it is ſaid, *Blood requires Blood:* And this may be illuſtrated in every particular Man, when he does ſuffer the fierce Wrath and Fire to burn in him, he becomes like a raging *Bedlam*; nothing can calm or ſatisfie him, except he doth ſome Miſchief, kill and oppreſs; for in ſuch a Fit

Blood

Blood and Revenge is ſweet unto him, and aſſoon as he has glutted himſelf with Blood, that wrathful Property is ſatisfied: And as it is thus in the *little World*, the ſame is to be underſtood by way of *Analogy*, in the *great*. For this cauſe the Lord declared, *That whoever did kill a Man, his Blood he would require at his Hands*: The Reaſon and Equity of which Law comprehends all Creatures; and therefore it is ſaid, *That Beaſt that ſhall ſhed Blood, or kill any other Beaſt, ſhould be ſlain.* So that 'tis without doubt the original cauſe of killing of Beaſts, and offering them in Sacrifice, was to ſee whether it would have ſatisfied that fierce, poyſonous Wrath, which Man had ſo terribly awaken'd by his Violence, and corrupting the whole, whence the Deluge proceeded.

But after the Flood, which had ſo ſwept away all Mankind, except eight Perſons, to prevent the like dreadful Judgment for the future, Sacrifices, and the Blood of Beaſts was uſed to aſſuage the Wrath, and to make atonement for the Sins of Men; becauſe the Blood of Beaſts has both the neareſt affinity to the original Properties of Man's Life, and alſo to the awaken'd Wrath, as well within, as without him; for Men cannot kindle the Wrath within themſelves, but they muſt do it without them alſo. But ſtill, the Scripture ſaith, That *the Blood of Bulls*, and the like, would not ſatisfie the Juſtice, and awaken'd Wrath of God, nor make a perfect Atonement for the Sins of Mankind; and therefore, beſides their daily Sacrifices, the High Prieſt was once every Year to go into the ſecond Tabernacle, but not without Blood, which he offer'd for himſelf, and for the People: Alſo it is ſaid, that the way into the *Holieſt Tabernacle* of all, was not made manifeſt whilſt the firſt Tabernacle was yet ſtanding; whence it appears, that all the Sacrifices, and other Circumſtances of Worſhip in the time of the Law, did proceed from the Wrath, eſpecially Sacrifices and Killing, which cannot flow from the divine Principle; for that holy

Principle

Principle of Love and Light was not manifeſt whilſt the firſt Tabernacle did ſtand; that is, ſo long as the firſt Principle of God's fierce Wrath did predominate: But all Sacrifices, Violences, and Killing do ceaſe in all thoſe whom the Lord doth appear to in the power of his Son Jeſus Chriſt; but ſo long as Men are captivated in the firſt Tabernacle of Wrath, the Holieſt of all is not manifeſt; that is, the holy and good Love of God in his Son, is not known or manifeſted in them; and therefore it is ſaid, *Sacrifices and Offerings for ſin thou didſt refuſe*; that is, the divine Principle had no pleaſure in Violence, in the Blood of Beaſts, and Groanings of the Creation; but then ſteps in the *Holy Principle of Love*, and ſaith, *Lo, I come to do thy Will, O God!* That is, to deſtroy the Works of the Devil, and eſtabliſh everlaſting Righteouſneſs; and he taketh away the firſt, (that is, the kindled Wrath, Violence, and Oppreſſion,) and eſtabliſheth the ſecond; that is, his eternal Light and Love in Jeſus Chriſt, in whom alone he is well pleaſed, which brings glad Tidings unto all Mankind, and to the whole Creation, eſpecially if Men become the Sons of God; for then all the inferiour Creatures would be deliver'd into glorious Liberty.

It does appear by what the Apoſtle ſaith, That all *Sacrifices*, *Killing*, and *Blood of Beaſts*, could not ſufficiently appeaſe *God's Wrath*, nor reconcile Man unto God, otherwiſe than as if one Man kill another; the Blood of him that is ſlain doth call for *Vengeance on the Slayer*; but all this while, the Principle of God's fierce Wrath is by their violence and oppreſſion increaſed and ſtrengthen'd; even ſo it was in all *Sacrifices*; Men by their Violences had corrupted the Earth, and awaken'd God's Wrath, which called for Vengeance, even as the Blood of a particular Man doth on a Beaſt; for all kind of Violence, be it either little or much, doth call for vengeance and retaliation, if not confeſſed, repented of, and by the power of the divine Love of God forſaken; which holy Principle

ciple of God's eternal Love and Light in his Son, was not manifeſt unto them, (as the Apoſtle ſaith,) becauſe the firſt Tabernacle or Principle of God's Wrath had, through their Cruelties and Evils, gotten the Aſcendent over them; ſo that the divine Principle could not have its operation in them, ſo long as they continued in their ſins, committing thoſe Violences and Oppreſſions; for the firſt Tabernacle, or Wrath in Man, muſt be done away, before the ſecond can take place; that is, before the holy Light of the Son of God can reign and rule in our hearts; for nothing can allay, overcome, or make the ſtern, fierce Wrath of the Father to bow, or ſatiate its fiery hunger in Mankind, but only the eternal Fountain of his meek Love in Chriſt; *from whom*, (as the Scripture ſaith,) *there does flow Rivers of living Waters*; which alone can allay the fiery Wrath, and reconcile Men to the God of Peace, and bring to nought the lofty, proud, violent Deſires, and vain Thoughts and Inclinations in Man, and by its operation gives them an Eye of deſerning, to diſtinguiſh of God's Love and Anger, in himſelf, and makes the fierce, harſh Fire of Wrath to burn more gentle; ſo that inſtead of its raging Fierceneſs, it becomes a meek and cheriſhing Fire; which is the pleaſant motion in every Life, that tunes a Man up to an intellectual Harmony, cauſing all the Properties and Qualities to kiſs and incorporate with each other; whence ariſes a moſt pleaſant *Craſis*, or *Euphony* of Temper, Thoughts, and Operations. A *Similitude* thereof we have in a *Muſical* Inſtrument, that is skilfully tuned, and plaid upon, where there are various Strings and Notes, whence proceed different Sounds; but all conſpiring to make up moſt raviſhing and delightful *Harmony*; the dull, melancholy, harſh, jarring Notes of *Saturn* and *Mars*, being made pleaſant by the incorporating of the melodious Sounds of *Venus*, *Jupiter*, the *Sun*, and *Mercury*. Do not the Foundations of all Harmony, both in Men, and all other things, ariſe from the *Baſis*, *viz.* from the firſt Principle or Tabernacle; for if there were no Fire,

there

there would be no Light; ſo, if there were no *Baſes*, there could be no *Trebbles*; or if there were, yet there could be no *Harmony*, if one were without the other. What Harmony do Men make to themſelves or others, when the heavy, fierce Fires of *Saturn* and *Mars* do carry the upper dominion in them? But if the Gravity of *Jupiter*, and Sweetneſs of *Venus*, do interpoſe, then all is made delightfully pleaſant. But as it is impoſſible for any Man to make good Harmony, that has never learn'd Muſick, nor knows how to tune his Inſtrument; becauſe one String will be ſeveral Notes too high, and others as many too flat or low, from which can proceed no Melody, but a rumbling, jarring Noiſe of Diſcords. So impoſſible it is that any Man ſhould attain to the holy Harmony of God in the Kingdom of his Love and Light, or to live in the power of Unity, except he be born again, and hath learned himſelf; for the true knowledge of God in a Man's ſelf, is abſolutely neceſſary; for if a Man do not underſtand the Treaſures and holy Virtues, the Vices and Evils he always carries about him in his own Veſſel, how is he like to diſtinguiſh the Natures, Properties, and Operations of thoſe things which he ſhall daily meet withal within him?

20. This degeneration of the humane Nature, is apparent from the Words of our Saviour Chriſt, who ſaw into the very Roots of their Hearts and Spirits, and yet made no ſcruple to call them *Foxes*, *Sons of Belial*, &c. For ſuch inwardly they were; as appear'd by their Works: But it had not been ſo from the beginning; for if it had, Man would not have been cloath'd with ſuch a compleat Angelical form and ſhape as he is; for when the Creator moved himſelf by the production of all things, each was cloathed with an external Body, ſuitable to its Spirit, and according to the degrees and nature of each Spirit, ſuch form it attain'd; for each ſpiritual Subſtance had power to attract out of all things ſuch corporeal Matter for a Covering or Body, as had a *Simile* with its own Nature, as appears moſt manifeſtly

manifeſtly by the *Shapes*, *Forms*, *Inclinations*, and *Diſpoſitions of each Creature*. And as the internal Property and Diſpoſition of each Creature did vary, ſo their outward Form and Shape did vary.

Thus, where the fierce Wrath did predominate, there ſprung up *wild Beaſts*, and *Birds of Prey*; but where the Qualities of Nature were more equally mix'd, there were form'd more benign and friendly Creatures; as Beaſts and Birds humane, tame, and tractable, called by the wiſe Men, *clean Beaſts* and *Birds*; and where the Spirit was more noble and great, ſo the Body and Form was accordingly. And as Man was in the Spirit, and primitive Properties and Qualities, greater, and more noble than any other of the Creatures viſible; ſo the Lord gave him a proportionable Body above all the reſt of the lower Creation; for we never read that any of the *Holy Angels* of the Lord appeared in any other than *Humane Form*: But when God has at any time permitted evil Angels to aſſume Shapes and Forms, they have always been hideous, monſtrous, and frightful; as, *Dragons*, *Lions*, *Cats*, *Swine*, and the like; which may demonſtrate what Principle and Kingdom they belong unto, and which would have been Man's Condition, had he not fallen into the humane Nature; which has not only been the chief Means to preſerve Man's Angelical Form, but to raiſe him to a Supernatural Dignity, by the Lord Chriſt's aſſuming an humane Body, and making all them Sons and Coheirs that believe in him, and are incorporated with him: For, though Man, through Sin and Tranſgreſſion, hath loſt his Heavenly, Angelical Underſtanding and Wiſdom, (which yet ſhall be again reſtored to all thoſe that obey the Counſel of the holy Seed, and divine Light,) yet he did not bereave himſelf of his firſt Shape, or Angelical Form, becauſe he fell into the Humane Nature, where every Body has the Seed in it ſelf to produce its like *Species* in all reſpects.

But

But as to the Spirits and Souls of moſt Men, they have through the deſire of *Vanity*, *Oppreſſion*, *Violence*, *Killing* both *Men* and *Beaſts*, *wanton Superfluity*, *Pride*, *Vain-glory*, &c. precipitated themſelves into the divided Forms, and harſh, fierce Wrath of God, and into Beſtiality, and the ſavage Nature; ſo that they have loſt the humane Property, are grown hardhearted, cruel, and ſordid, having no Compaſſion, Fellow-feeling, or Mercy; and all that do live and die in this ſavage, brutiſh ſtate, ſhall in the *Reſurrection*, when every Soul ſhall be re-inveſted with a new Body, attract ſuch Matter out of all things, as their Spirits are capable of, and have a *Simile* with; and ſo appear in Forms hideous, frightful and loathſome, as their Natures require; for ſuch Seed as Men do ſow, ſuch a Body may be expected; for ſo the illuminate Apoſtle ſpeaks of the Reſurrection, *God giveth to every Seed its own Body*; and therefore if Men ſow helliſh Seeds in their Lives, no wonder if they be cloathed with ſuitable ſhapes in the next World.

But on the contrary, thoſe that in their earthly Pilgrimage have retain'd Humanity, and introduc'd their Wills and Deſires into the divine Principle of *eternal Light* and *Love*, and been guided by the counſel thereof, ſhall in that day ariſe in a more perfect, beautiful, and glorious humane Shape and Form, of whom Chriſt Jeſus was the firſt; for after his *Reſurrection* he appeared in the ſame *Shape*, *Form* and *Body* as he had before his Death.

21. Conſider how unpleaſing it would be to moſt People, to behold the dead Carkaſſes of Beaſts cut into pieces, and mangled, and all over bloody? And how naufeous and frightful a thing it would be to think of putting thoſe *begored Gobbits* into our Mouths, and feeding our ſelves thereon, did not continual Uſe and Cuſtom make it familiar? And how difficult a Task would it be for many People (who do for the moſt part live under the power and operation of the tender, compaſſionate Principle of God's Love,) to kill the Beaſts for their own Food, until a little Action of

that kind and cuſtom hardens them therein? How quickly alſo will the dead Carkaſſes putrefie and ſtink, defiling the Elements, both, *Earth* and *Air?* How offenſive are the Places where Fleſh is killed and ſold? How rude, cruel, fierce, and violent are moſt of thoſe who are employed therein? In a word, there is nothing that is pleaſant, or friendly in the whole buſineſs, nor any one Circumſtance that is greatful to the innocent Principle in Man; nay, the Taſte of moſt ſorts of Fleſh is ſtrong, fulſome, and ſmells of the original Cruelty to all thoſe that have for any time ſeparated themſelves from the eating thereof, or having communication with it. And indeed none are, or can be ſenſible how it is, nor be competent Judges of what is ſaid here, but only ſuch as have made Trial. Is there any compariſom to be made between an *Herb-Market*, and a *Fleſh-Market?* In one there is a thouſand pieces of the dead Carkaſſes of various Creatures lie ſtinking, the Chanels running with Blood, and all the Places full of Excrements, Ordure, Garbage, Greaſe, and Filthineſs, ſending forth diſmal, poyſonous Scents, enough to corrupt the very Air: In the other, you have delicate Fruits of moſt excellent Taſtes, wholeſome Medicinal Herbs, ſavoury Grains, and moſt beautiful, fragrant Flowers, whoſe various *Scents*, *Colours*, &c. make at once a Banquet to all the Senſes, and nouriſh the purer Spirits, and refreſh the very Souls of ſuch who paſs through them, and perfume all the *circumambient Air* with redolent Exhalations. This was the Place, and Food ordain'd for Mankind in the beginning: The Lord planted a Garden for him, repleniſh'd with all manner of raviſhing Fruits and Herbs: There was no *Fleſh-Markets* nor *Shambles* talk'd of in the primitive times; *But every green Herb, Fruit, and Seed ſhall be for Food to Man*, ſaith the Creator. Which if it had been ſtill obſerved, Man had not contracted ſo many Diſeaſes in his Body, and cruel Vices in his Soul, by making his Throat an open Sepulchre, wherein to entomb the dead Bodies of Beaſts; nor ſhould the

Noble

Noble Image of the Deity have been thus ſhamefully defiled with Brutalities.

Creatures of Sea and Land we ſlay,
And in our Maws do bury;
And worſe by half than Beaſts of Prey,
Are at their Funerals merry.
How ſhall they but Beſtial grow,
That thus to feed on Beaſts are willing?
Or why ſhould they a long Life know,
Who daily practiſe KILLING?

22. There remains yet one Queſtion, which I have been often ask'd, *viz. If all People ſhould live on Fruits, Herbs, and the like, what ſhould we do with the Beaſts, and what would become of them? They would grow ſo numerous, that they would be prejudicial to Mankind*, &c. To all which I anſwer:

1. That theſe are rather Suppoſitions, than Arguments, meer Fancies, weak, and unconcluding, becauſe unexperienced. There is (and pity it is, that there is but) little likelihood of the generality of Peoples forſaking this ill and harmful (but too loog continu'd) devouring of Fleſh; and conſequently there is no great force in this Objection; yet ſtill it may not be amiſs to warn the Lovers of Virtue and Piety, to abſtain, for the many Reaſons aforeſaid; but theſe are but a few, and the Multitude will ſtill purſue, and ingulf themſelves in their accuſtom'd Cruelties and Superfluities.

2. Should any Nation or great number of People, through the divine light, and true Wiſdom, ſcruple Violence, Oppreſſion, Killing, and Eating the Fleſh of their Fellow-Creatures of an inferiour Rank, the ſame Wiſdom would teach them what to do with, and how to order the Beaſts.

3. There are abundance of ſeveral ſorts of theſe Creatures in the World that Men do not kill and eat; and yet there are no more of them than are uſeful; or not ſo many, as to occaſion any ſuch prejudice to Mankind.

kind, as this Objection ſuppoſes, but find room enough in their proper Elements, and the almighty Providence liberally ſuſtains them. To inſtance in one moſt common and uſeful *Species*, viz. *Horſes*; they are not any where that I know of, uſually killed to be eaten; and yet I never heard of any Country in the World that complain'd of being over-ſtock'd with them. It may perhaps be alledged, *That the hard uſage and tyranny which Men inflict upon them, do deſtroy great Numbers of them.* I confeſs this is too true; but yet if there were no ſuch Exorbitances committed, there would not be too many, nor would their Troops be burthenſome unto Mankind: For, are there not various ſorts of Birds, many of them not fit to be eaten, and others, that for the moſt part eſcape the Stratagems and Snares of the Fowler, and yet we do not find too many of them; nor indeed ſhall you but very ſeldom find any of them dead, though they cannot hide their dead, ſince their Feathers would betray them: The *Raven*, as unfit for Food, becauſe of its rapacious preying on dead Carcaſes, and the pretty *Robin-red-breaſt*, for its Innocency, are very ſeldom killed, and yet they do not become offenſive to Men.

4. How many ſorts of Beaſts and Birds, both wild and tame, are there in other Countries, that are rarely killed by Men, and yet there is a natural conſumption of them; nay, there are divers kinds, whom to kill or injure, is to this day accounted *ominous*, or *foreboding Miſchief* to thoſe that meddle with them; for which cauſe moſt People forbear to offer violence to them, unleſs by accident; and yet there are no more extant in the World, than of others, whom Men make it their Buſineſs, and Intereſt, and Diverſion to deſtroy.

5. If People had not occaſion for ſo many *Sheep* for their *Wool*, or *Cows* for their *Milk*, &c. they might as eaſily leſſen the Numbers of them, as increaſe them; which every Husbandman might be

ſenſible

ſenſible of; by keeping the Males from the Females, and not ſuffering them to generate too young; whereby ſuch Beaſts would be larger, ſtronger and more healthy; whereas now ſo many Cattel are induſtriouſly bred up in many places, that when a Scarcity happens of Graſs, Hay, or Corn, multitudes of them periſh; for Cattel being now become a grand Commodity, and (as it were) a Manufacture; Husbandmen for the moſt part living at *rack'd Rents*, are forced to raiſe as many of them as poſſibly they can, and to keep them on improper and unhealthy Paſturages, and to over-labour both themſelves and their Beaſts, merely to raiſe Rents for their idle, extravagant Landlords, who only aim to ſatisfie their Pride and Superfluity.

6. 'Tis certain, that God and Nature, (who do nothing in vain,) never created, or made more Creatures in any of the four Worlds or Elements, whether viſible, or inviſible, than the ſame would nouriſh and maintain; as in the Element of Water, if there were never any killed by Men, their Mother-Element, that brought them forth, would be ſufficient to nurſe them up, and maintain them. The like is to be ſaid of the *Fowls of the Air*, and *Beaſts of the Earth*; for do we not ſee, even in Deſarts and Wilderneſſes, all Nature's Productions are liberally provided for, and fewer there of every *Species*, than in thoſe we call *Civilized Regions?* So groſs an Error 'tis to imagine, *That if Men ſhould not kill them, the Earth would be overrun, and that there would be ſo many of them as would not be ſuſtain'd, but that they would be injurious to Mankind:* For in truth nothing would or could hurt or injure Man, if he lived in Innocency, and did not firſt outrage them; for as Innocency hurts nothing, ſo nothing can hurt it.

23. Now it is farther to be conſider'd, That if any Nation or People ſhould leave off, or ſcruple killing Men, and the inferiour Creatures, and eating their Fleſh and Blood, from a true underſtanding of

God's Law in Nature, and in obedience to the friendly and innocent Principle of God's Love and Light, then all Oppreſſion, Violence, Controverſies, and Killing would ceaſe, and that excellent Saying of the Prophet would take place, *viz. That every Man would be taught of the Lord:* All outward Enquiries would have an end; then would not Men build outward Temples, in which they ſay, *They will worſhip God*; but in troth, they make the Seats of *War*, *Diſſention*, and *Controverſie*; but inſtead thereof, Men's Bodies would become living Temples, in which his holy Spirit would have the dominion; then the dolorous, frightful Noiſe of *Guns*, *Drums*, *Swords*, and the *Tumults of Armed Men* would not be heard in the Streets; no *Plotting* and *Contriving* the deſtruction of each other would be; neither would the Prince need to fear his own Warders; nor no wounding one another by Back-biting and ſlanderous Speeches; neither would the ſuperiour World and Element be filled with the mournful Tones, and doleful Cries of the inferiour Inhabitants, nor with the wrathful, fierce *Species* of Man-ſlaughter, which doth render every Man unſafe, even from the *Prince*, to the *Peaſant*; neither would there be any *vain Plays*, *Games*, nor *wanton*, *ſuperfluous Treats*, to waſte precious Time, and deſtroy God's good Creatures; then Man would not ſay, what ſhould be done, and do it not; then the inward, ſavage, violent Beaſts of Prey would be rooted out of Man's heart, and the violent, wrathful Spirit muſt loſe its dominion, and lay down its wrathful Arms, and Weapons of War, and become ſubject to the divine Principle of God's eternal Love; neither would Men then count themſelves at home in this World; but Strangers, and Gueſts, that muſt wander hence; then alſo all outward fighting, and ſlaying one the other for Money and Honour, would have no being; for having overcome the inward Enemies of their Members, they would reſt ſecure; there being no Peace ſo excellent and commendable as

that

that which is made by good living, neither in the sight of God nor Man, *viz.* by the Sword of God's Spirit, not by the high, lofty, domineering, envious Spirit, who, by force doth endeavour to subject all unto it self, such a Peace cannot long continue unviolated, because it proceeds from the poysonous, serpentine Root, and it hath its motion and operation where the Forms of Nature are divided, and at Enmity with each other; also, here each Property doth with highest diligence endeavour to get the dominion; which sometimes one doth, and then by and by another; so that there is a continual strife and enmity for Superiority or Government; which is the foundation of all Controversies, Violence, Oppression, Fighting, and Killing, and why Men forget God, and despise the Dictates of the innocent Principle of his Love; which continu'd Violences and Oppressions do more and more kindle, and keep the fierce Wrath in motion, and by a sympathetical inclination draw on Man many sore Evils; for every Principle or Quality becomes either strong and powerful, or weak and impotent, according as Man shall joyn himself, or live in the power and operation of, whether it be in the evil or good; therefore it hath always come to pass, that those than have given themselves up, and immersed their Wills and Desires into the Principle of Wrath, have become strong and powerful therein, committing Intemperances, and outraging God's Law with greediness, but on the contrary, those that have separated themselves from Violence, Intemperance, and Uncleanness, and followed the Counsel of the Voice of Wisdom, they have become strong and powerful in the same Principle; whence hath flowed all kinds of Vertue. What could hurt Man, either externally or internally, or destroy his Peace and Well-being, if he lived in Innocency? The Creator hath not made any visible Prince greater, or ordain'd any to reign over him, but only the friendly Light and Love, which he hath dispossessed himself of,

by

by ſtepping out of the Law of God in Nature, and ſo hath loſt his dominion, both external and internal; and thereby hath ſubjected himſelf under the dominion of the poyſonous, fierce Wrath, where Enmity, Strife, and Violence take their Birth.

But this is the happineſs ſtill of Mankind, that the God of eternal Peace hath, in his Mercy, given a protion of his friendly *Light* and *Love*, to every one to profit withal; and alſo Man's Will is free, if he do not ſuffer it to be depraved, and captivated under the dominion of the evil Nature; for this cauſe, the Scripture of Truth ſaith, *That the Lord hath ſet Life and Death before Man*; that is, in Man; as alſo, the *Right-hand Way*, *and the Left*, and bid him chuſe: The *Right-hand Way* is the Principle of his eternal Love and Light in Jeſus Chriſt; and the *Left*, is his fierce Wrath; and he that chuſeth the good part, doth not only become a Friend of God's and himſelf, but alſo to the whole Creation, and becomes incorporated into that unſpotted Body, and holy Fountain of Innocency, into which ſtate all the inferiour Creatures, as well as Men, do travel with pain, and groan to be delivered, as the worthy Apoſtle *Paul* ſaith; *The whole Creation groans to be delivered into the glorious liberty of the Sons of God*; this is the Land that flows with Milk and Honey: Here is Peace, and Plenty of all things; for Unity and Innocency makes the *Kingdoms* of this World Emblems of *Paradiſe*: For Temperance, Cleanneſs and Separation form Violence, freeth the Body from great Labours and Travels, and the Mind from carking Cares, Suſpicions, and Perturbations, attracting the benevolent Influences of the Celeſtials, and all the Hoſt of Heaven and Earth bleſſeth him that lives in Innocency, becauſe he oppreſſeth nor hurteth nothing: It is Violence, Oppreſſion, and Superfluity which have broke the Unity between God and Man, and alſo between all other Creatures, and render'd Man the moſt unhappy of

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all others; his wrathful Mouth is ſo wide, and his Paunch ſo large, that the Spoil and Deſtruction of all the numerous Inhabitants of the Elements will not content him; he contends with all things, and therefore all contend with him; no place is free from his poiſonous Rays, and unreconciled Controverſies, therefore all curſe him, and he doth the ſame by them: Every Creature feareth Man, becauſe he hurts and deſtroys their Peace; and, in ſo doing, he doth the ſame by himſelf, for the Groaning of thoſe Creatures that ſuffer Pain and Oppreſſion will overtake him that doth it; but, on the contrary, thoſe that have ſeparated themſelves from Violence, Oppreſſion, and Superfluity, all things that are neceſſary for them, and for the ſupport of Life, are near at hand, and may be eaſily procured, without hazarding the Health either of the Body or Mind, and without Oppreſſion to any of God's Creatures; as the great number of *fragrant Herbs*, *Seeds*, *Grains*, and *Fruits*, which are endu'd with brave innocent Properties, and many excellent Virtues, beyond Expreſſion; which being well prepared, and moderately eaten, do not only maintain Health and Strength, but they do beget their own Species, and innocent Properties, both in the Body and Mind, as I have before demonſtrated: And whoſoever ſhall make trial, and imitiate now this innocent way of Living, ſhall not only make Peace with the whole Creation, but ſhall overcome his inward Luſts, and violent Paſſions, which are Man's deadly Enemies; and then he may reſt ſecure under his own Vine, *viz.* under the Government of the Divine Principle of God's Eternal Love. Here all Contention ceaſeth; no hideous Cries, nor mournful Groans are heard, neither of Man nor Beaſt; no Chanels running with the Blood of ſlaughter'd Beaſts; no ſtinking Shambles, nor bloody Butchers; no roaring of Canons, nor firing of Towns; no loathſome, ſtinking Priſons, nor Iron Grates, to keep Men from enjoying Wife, Children, and the pleaſant Air, nor no crying for want of Food and Cloths; no Rioting,

nor wanton Inventions to deſtroy as much in one day, as a Thouſand can get by their hard Labour and Travel; no ſwearing, nor ſtabbing Heaven with dreadful Execrations; no galloping Horſes up Hills, without any Conſideration or Fellow feeling of the Creatures Pains and Burthens; no deflouring of Virgins, and then expoſe both them and their own Seed to all the Miſeries imaginable; nor no Letting Lands and Farms ſo dear, that the Farmer muſt be forc'd to oppreſs himſelf, Servants, and Cattle almoſt to Death, and all too little to pay his Rent; no Diſobedience of the Inferiour, nor Oppreſſion of the Superiour; but the firſt knows how to obey, and the laſt how to govern; neither is there any want, becauſe there is no Superfluity nor Gluttony: No Noiſe nor Cries of wounded Men, no need of *Chirurgeons* to cut Bullets out of their Fleſh, nor no cutting off Hands, broken Legs and Arms; no roaring nor crying out with the torturing Pains of the *Gout*; nor other painful Diſeaſes, as *Leprous* and *Conſumptive Diſtempers*, except through Age, and the Relicks of ſome Strains they got whilſt they lived in intemperate *Egypt*; neither are their Children afflicted with ſuch a great number of Diſeaſes, but are as free from Diſtempers as Lambs, Calves, or the young ones of any of the Beaſts, who are preſerved ſound and healthful, becauſe they have not outraged God's Law in Nature, the breaking of which is the Foundation of moſt or all cruel Diſeaſes that afflict Mankind; there being nothing that makes the difference between Man and Beaſts, as to Health, but only Superfluity and Intemperance, both in Quality and Quantity. Man, in his firſt ſtate, was made the ſoundeſt, healthieſt, of the greateſt Spirit, and the longeſt life'd; as witneſs the Antients in the firſt Ages of the World: But when Man enter'd with his Will into Violence, Oppreſſion, and Cruelty, then the Lord ſaid, *That Man had corrupted the Earth, and filled it with Violence*; that is, the Elements and Properties of the Humane Nature was corrupted, and become unequal in their Operation; every

every particular Quality did endeavour to get the upper hand: Here the Harmony was broken, and Diſcord took place; here was the Strife: Then the Lord ſhortned Man's Life, but not before he became intemperate, and did Violence, not only unto himſelf, but to all other Creatures; therefore they do groan to be deliver'd into that firſt ſtate, and glorious Liberty, Man was created in; which if he had continu'd in Obedience, and lived under the Government of the innocent Principle of God's *Light* and *Love*, all the inferiour Creatures would have enjoy'd all the Privileges and Liberty which were ordain'd for them, according to their Capacity. For this Cauſe, whenſoever any of the inferiour Creatures are oppreſſed, hurt, or killed, they do, by a natural Diſpoſition and Inclination, cry unto the Fountain whence they proceeded, and groan for Deliverance; which will never be, until Men, with their Wills and Deſires, enter into the innocent Principle of God's Love, and Holy Light, whence doth ariſe no Diſpoſition of Hatred, Violence, or Oppreſſion; it being as contrary to it, as Light is to Darkneſs: All Cruelty and Blood-ſhedding do proceed from another Fountain, as different in Nature and Operation, as the common conſuming Fire doth differ from the Light thereof; which is of a moſt friendly, pleaſant Quality, and benevolent Operation; but the Fire is fierce, and altogether the contrary; yet nevertheleſs, the harſh Fire is the cauſe of the Light; and if there were no Fire, there would be no Light: The *Fire* is the *Father*, and the *Light* is the *Son*; and they are Emblems of the Father and Son, or of the internal Fire and Light: The Light of this internal Fire is a moſt pleaſant, chearing Quality of Life; but the Fire, in its own Nature, is a ſtrong, harſh, ſulphurous Property, a devouring, lofty, proud Spirit, who endeavours to conſume all things, and the internal, dark Fire is its Root; and the Scripture ſaith, *Who can dwell with Everlaſting Burnings?* God is a Conſuming Fire to all that are not cloathed with the Son's Wedding-Garment of

Light, *Love*, and *Innocency*; therefore the ſcrupling Violence and Oppreſſion, both to Man and Beaſt, and denying our ſelves of other Vanities and Superfluities, is of great moment, and the only Path that leads Men to the Holy Land, preſerving both the Body and Soul in health. For this cauſe, in the Beginning, the Lord put Man into a Garden, which doth truly ſignifie *Innocency*; and gave him a great number of *fragrant Herbs*, *Seeds*, *Fruits*, and *Grains*, which are all endu'd with an innocent Nature and Operation; but when he had precipitated his Will and Deſires into the Principle of Wrath, then preſently the Earth was filled with Violence, and the Element of his Body and Soul was corrupted; then Diſtemperatures took place in him, and his Life was ſhortned, but not before. Therefore the Eating of *Herbs*, *Seeds*, *Grains*, and *Fruits* is of far greater conſequence than moſt imagine, and they may juſtly be eſteemed *the Food of good Angels*, for their Innocency, excellent Virtues, Fragrancies, and Odours; and therefore they were the Food ordain'd for Man, whilſt he remain'd in his *Angelical State*; and if he had continued in *Innocency*, he would never have deſired any other Food; but when by Deſire he awaken'd the fierce Wrath, and lived under the Power and Government of its Nature, then he could not be ſatisfied without doing Violence, and Killing; for innocent *Herbs* and *Fruits* had no Simile with that Nature that had gotten the upper Dominion in him; for every Property, as I have told you before, muſt have its own Food, or elſe it cannot ſubſiſt; then it was, and not before, that the Lord permitted Men to kill and eat the Fleſh and Blood of Beaſts; which would never have been, had Man continu'd in Innocency: And therefore great are the Benefits, and manifold Privileges, that now do accompany all thoſe that have attain'd to that ſtate of *Purity* and *Innocency* which our firſt Parents were cloathed with; their Minds being freed from Snares, and their Bodies from ſuperfluous Labours, therefore can ſay;

We have no need of *Lawyers*; Honeſty, Juſtice, and Pru-

Prudence makes their Trade nothing worth; and but a few *Phyſicians*, and none of them keep neither Coaches nor Chariots, they are not cloathed with *Gold*, *Silver*, nor *Pluſh-Coats*, our Temperance keeps them poor: The true Knowledg of God and Nature in our ſelves deſtroys the Trade of Divining for Money: Our Superiours are not proud nor ambitious, neither do they ſpend the choiceſt and richeſt of the Earth in Courtly Gluttony, Drunkenneſs and Superfluity; nor the *Inferiours* be not bold, ſurly, inhumane and ſwiniſh; nor are any of us delighted with ſlanderous Speeches, nor lend our Ears to hear Lies; nor are we pleaſed with the evil Reports of others that do wound thoſe who are not preſent, which do chiefly ſerve to advance Hatred and make Diviſions; neither do we nouriſh ſuch evil Paſſions; but take care, by the obſerving of our Duty (that is, by *doing unto others as we would be done unto*) to deſtroy thoſe evil Beaſts of Prey in the Bud: We pray for our Enemies, and praiſe them when they do well; nor are we grieved when Proſperity attends them, nor rejoyce at the Evil which happeneth unto them: We are not ſubject to that deteſtable Spirit of Scoffing, Jearing and idle Jeſting; neither do we ſpend whole days and nights in Drunkenneſs, nor waſte precious Time in wanton vain Diſcourſes; neither are we skilled in Horſe Races, nor exhauſt our Treaſures by Gaming, and Night-Revelling: Our Streets are not troubl'd with the Cries and Complaints of the Blind, Lame, and Diſtreſſed; nor are our Common Halls fill'd with the diſharmonious noiſe of drunken Healths, and roaring Huzza's; no fulſome Fumes of Tobacco, nor deteſtable Steams of Brothelhouſes, to infect the chaſte Air; no Miſtriſſing, nor Revelling, turning Day into Night, and Night into Day; no Merriment or Sporting at the Funeral of the Beaſts; neither do our Women ſpend moſt of their Time in lying a Bed, Idleneſs, nor in ſuperfluous Inventions to gratifie their luxurious Palates, nor with playing and ſporting themſelves with negro noſed Dogs,

who make these ravenous, unclean Savages their Day and Night-Companions, for which some have been put to Death by the Sentence of the Judge, by playing, kissing, and embracing of them, sitting in their Laps, which many of them will hardly afford their Husbands the like kindness; also sit at their Tables, feeding them with the choicest of Food and Dainties, whereas at the same time they will suffer those of their own kind to perish for Want; which Custom and Communication is inhumane, depraved, and most detestable: Neither do we accustom our selves to Lye, nor go to Drunken Clubs, to tell Stories of Dogs, Tobacco-boxes, Hunting, Riding for Wagers, Scoffing and Jearing each other, speaking lightly of their absent Acquaintance. We do not forget that Scripture that saith, *Let us lay aside all Maliciousness, Guile, Dissimulation, and Evil Speaking:* Neither do we celebrate any unnatural Marriages. Our young Men do hold it unlawful to marry Women past Child-bearing, or those that are deformed, diseased, or unfit for Generation, for the sake of Money, Honour, or any other base depraved Ends: Our Ways and Passages are not filled with Thieves and Vagabonds; we fear not those of our own kind: Our Sons are not disobedient, drunken, nor riotous; neither are our Daughters unchaste, nor idle, though their Parents be Rich (which are the Well-springs of Evil, and Mistress of Poverty;) neither do we surfeit our selves by Over-labour, nor put Nature on the Rack by violent Exercises, whence proceed sundry Diseases: Neither have we any occasion to be obliged to those we like not, neither do we make a boasting Shew of our Friendship: We do overcome Ingratitude by our continual Kindness and Well doing: We fear no Enemies but those of our own House: We readily expose our Goods to those that are in want: Our Superiours hear all Complaints and Petitions readily; neither do we detain the Rights and Privileges of any: We count nothing so profitable, noble, and honourable, as that which we give and af-

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ſiſt our Neighbours with: There comes no Harmony into our Ears, which is more welcome than the Prayers and good Wiſhes of our Neighbours and Friends: We count Riches and great Subſtance baſe and abject, if poſſeſſed privately, or ſpent ſuperfluouſly on Men's Luſts and Paſſions; but on the contrary, being well employed, and put to the End for which they were given, doth innoble them, and make them magnificent, and a Bleſſing: The Knowledge of God, and his holy Law, in Nature, doth invite us to do good: There is no better way nor means to imitate God, than to live ſoberly in peace, doing good to one another, and by allowing that Liberty to our Neighbours, and to God's Creation, as we would willingly enjoy: We come in nothing nearer the Nature of God, than to ceaſe from Oppreſſion, and to do good: We deſire to live in Peace, and to have our Liberty; and ſo do all other Creatures: We do not deſire to be hurt, impriſoned, baniſhed, ſtoned, or killed; wherefore then ſhould we deal ſo unmercifully with any of God's Creatures, eſpecially with thoſe of our own kind? All Creatures ſhun and dread all ſuch Evils: God made all things by his wonderful Power, and he doth by his Holy Word preſerve all; why then ſhould we work contrary to him, ſeeing we cannot make one Hair either white or black? Man is the only Prince and Governour in this World, and therefore he ought to take his Meaſures of Government from his Creator, whoſe Image he is, and not from the depraved Nature, which he, through Sin, is fallen into, where every Form and Property of Nature does, with higheſt diligence, endeavour to be Lord, and to domineer over each other; which the Man of Vanity counts right, but it is a groſs Errour. Man was made to live in Unity, and to have Dominion, and govern over all things: in the ſame Spirit of Unity, he that doth good, and lives in Peace, doth, by a magnetick Quality, draw Virtue out of all things: The fear of want, Sickneſs, and even Death it ſelf is made eaſie to us, by Mercy and Well-doing; wherefore then ſhould we fear any thing,

ſeeing we hurt nothing? He that lives according to God's Law, ſhall not die before the higheſt Number be accompliſhed; and then Death will be eaſie unto him, and his Change a Comfort.

We do count it an Indiſcretion to condemn all that *do not walk juſt in our Path*, provided it be not an Evil againſt God, and his Law. Carking Cares perplex not our Minds, nor do Over-Labours tire our Bodies. We are honeſtly curious in the Enquiry of the Myſteries of Nature, for God doth will that Man ſhould partake of his Secrets: Opinions nor Senſuality do not becloud our Underſtandings. We do not oblige our ſelves to follow *Authors*, a few Books do ſerve our turns: Our principal Book hath but *Three Leaves*, by which we always pray unto the Lord, that he would teach us which is the true Knowledge of God in our ſelves, and the three grand Principles of the Univerſal Nature, wherein is contained all Myſteries, both divine and humane. We trouble not our Heads, nor ſpend much good Time in Learning many Languages. We account, the more Paint the Glaſs-Windows have, the more it keeps out the Light. Neither do we account or eſteem that to be Pleaſure, wherein Voluptuouſneſs is Captain; for ſuch Pleaſures do tickle the Senſes only for a Moment, and then ſlip away, and leave behind them a diſorder'd Body, and a perplexed Soul; the Memory of which calls for Repentance, and do ingender in the Mind Sottiſhneſs and Inſolency, and a Forgetfulneſs of all Good; making the Body an Houſe of Sorrow, and the Soul a Den of Thieves: Intemperance never goes alone, having many other Evils, and perverſe Companions attending her; but, at her firſt appearance, doth court her Lovers with a curious, painted, ſmiling Countenance, which doth allure and draw after her a great Train of *Young Gallants*, by her counterfeit Beauties; but we, through the good Favour of the Lord, know her Snares, and that ſhe is that Woman the wiſe Man ſaith, *Sits in the Corners of the Streets of Man's City, alluring and inviting the fooliſh Ones* by her fading Delights and Pleaſures;

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therefore we warn our Citizens to beware of her Charms. But *Vertue*, who is our Captain, though at firſt ſhe do appear to us with a diſmay'd Face, and in modeſt, plain Garments, and neither decked with feigned Speeches, nor with fading Beauties, but with other moſt ſublime and durable Riches; as, *Temperance*, *Cleanneſs*, *Separation*, *Self-denial*, which is a little auſtere and burthenſome at firſt to old *Adam*, and to thoſe that have ſpent moſt of their days in the *Intemperances* and *Oppreſſions* of *Egypt*; nevertheleſs, a little Uſe, Cuſtom, and Self-denial, makes them moſt friendly, both to the Body and Mind; for ſhe freeth them both from Ignorance, vain Opinions, Self-conceitedneſs, and all other Snares and Troubles, and crowns the Soul with eternal Felicity: If our *Children* are gluttonous, idle, or diſobedient to Parents, our Law and Cuſtom conſtrains them to make Retaliation by Servitude in our publick Houſes, and Places provided for that purpoſe: We do not enſlave our Bodies by Labours, nor put our more noble Parts on the Rack by carking Cares, to maintain our Wives and Children, becauſe we obſerve order, and count that unlawful that is not needful; a little ſerves and ſupports the neceſſity of Nature, where Superfluity is laid aſide: The more Children we have, the richer we do eſteem our ſelves, we do not pray and wiſh *that we may have no more Children*, and at the ſame time continue the Means; neither do we hinder *Conception* for fear of *Diſgrace*, *Trouble*, or *that we ſhall have more Children than we can maintain*; all thoſe things we eſteem to be Sins againſt God, and his Law in Nature: We are contented, and highly gratified with the moſt pleaſant *Fruits* of the *Gardens*, and deſire, as much as we can, to *imitate our firſt ſtate of Innocency*, counting every *green Herb* and *Seed our principal Food*, having a *Simile* with the friendly Principle in Man: We fear all Inclinations after *Fleſh* and *Blood*, they ſmell of the *Original Sin*, and of the awakened, fierce Wrath of God, which renders man fitter to live in a *Fleſh-Market* and *Butcher's Shambles*, than in a *Garden*; there being no more affinity between

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tween *Slaughter-houſes*, *Shambles*, *Butchers-Shops*, and *Sheep*, than there is between a *pleaſant Garden*, and the *Fruits* that grow therein, and *Dogs*, *Lions*, *Bears*, and the like *wild Beaſts of Prey*: We do not complain, and ſay, *If we ſhould not eat Fleſh and Blood, we ſhould die*, as ſome will, meaning the Death of the Body; this none need to fear; but the main thing lies occult; they are not willing to kill and deſtroy the Government of the violent, wrathful Spirit, and ravenous Nature, which moſt Men love to practiſe; all ſuch things that ſupport and keep that Spirit in motion, which would quickly be weakned, if Man did not ſupply it with its proper Food and Aliment. If Violence nor Oppreſſion did not come into the noble Tents of Men, then Man would be like a *pleaſant Field* in *May*, where there grow various ſorts of *fragrant Herbs*, *Fruits*, *Grains*, and *Seeds*, of different Forms, Shapes, Colours, Beauties, Odours, and Natures; but they have but one Mother, whence they have and receive Virtue, Life, and Power, ſtanding all in quietneſs and ſilence, ſuffering all ſorts of Winds to blow on them; they complain not, neither do they grutch or envy each other, becauſe they are not all alike, or that one is more beautiful and fairer than another; no, they all thruſt forth their Virtues in quietneſs, to God's Praiſe and Glory; even ſo it would be with Man, if he did fear the Lord as he ought, and lay aſide Violence, and live in Innocency, then the Tempter would loſe his Labour.

2. If any amongſt us be idle, gluttonous, or commit any evil, and will not amend his Life, and become ſober at the firſt, ſecond, or third Reproof, then they are committed to Houſes and Places appointed for ſeveral ſorts of Work, and there they are put to ſuch Labour, Arts, or Trades as they ſhall be capable of, being well furniſhed with Meat, Drink, Cloathing, ſweet, wholeſome Chambers and Beds, there to continue until they have made Retaliation; their greateſt Puniſhment is, they are confin'd to work double the time that is allotted for others, *viz.* twelve hours in a day; for we do

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not oppress our Selves nor Servants with Labour; it being not lawful among us to Work above six hours in a day, which doth bountifully support us with Plenty of all things; where Superfluity is not, there needs not much labour neither to Man nor Beast; the remaining time is set apart for *Prayer*, *Meditations*, and *Contemplations* of the divine and natural Mysteries of God; as Arts and Sciences, and all lawful innocent Recreation: We do account none capable to know the hidden Mysteries of God and the Creation, but those that become even as Nature her self, *viz.* true, simple, constant, patient, and pious; no ways hurtful to any things, *viz.* a *Regenerated Man*, none else are fit for the search and speculation of *Divine Mysteries*, but those that are thus qualified; when by an *innocent, pious Life* we have made God our Friend, then the Heavens, the Earth, Elements, and all the *Terrene* and *Celestial Influences* are constrained to come to our help: We draw *Peace*, *Love* and *Vertue* out of all things; for every Likeness doth forcibly draw proper Aliment out of all things, for the increase and support of its own Body, both in good and evil; and for this same purpose we do often meet together, for our outward occasions do not hinder us, where we do speak and discourse freely, like so many Children, keeping nothing back or hidden, whether it be good or evil; but manifesting the inward secrets of our Hearts, and the Mystical Operations of the various Properties of our own Nature, and of the Force, Power, Vertue, and Vice of each Quality, and of their rising, and continual conteft amongst themselves for Mastery; and also the manner and way the divine Principle of God in us, doth open the seven Seals, and call the Soul back out of *Egypt*, *viz.* out of Discord and Inequality, into Concord and Harmony: We do not admit of any Discourse that is not filled with Vertue and Experience, either of divine or natural Wisdom, by which the low, mean Capacities are rais'd by *Simile*, Use, and Custom, to some degree of Wisdom; Silence being much in esteem amongst us, counting it

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a very difficult thing to hear the Voice of Wiſdom, if the Ears are not firſt made good by Silence; for he that cannot diſtinguiſh Sounds, cannot tune his Inſtrument, and conſequently he can make no Harmony; the like is to be underſtood of the various Voices in Man; if he do not underſtand by the Sound of each Voice, and from what Centre it had its Birth, and what Property doth predominate in each Voice, then ſuch an one cannot rightly and properly diſtinguiſh the *Voice of Wiſdom* from others; for this cauſe many do take the one for the other. We do not admire any Study ſo much as the Knowledge of our ſelves, eſteeming that to be only profitable both to the Body and Soul: We have but few Merchants amongſt us, and thoſe that are, are ready to break; for their Wares have but little Credit with us: We do not need *Wines*, *Sugar*, *Spices*, *Fruits*, *Drugs*, nor indeed none of the *Novelties* brought from the *Weſt* and *Eaſt-Indies*, accounting them not proper, nor agreeable to our Natures. We know that the *Herbs*, *Fruits*, *Grains*, *Seeds*, and *Drugs*, that grow under the Elevation of our own *Pole*, are more *Homogeneal*. We are of the Kingly Prophet *David's* Mind, counting all thoſe needleſs Dainties the price of Blood, for the moſt part procured by great hazard, trouble, and labour: And if *David* counted Water (which was procured by hazard of a Man's Life,) the price of Blood, it being a moſt neceſſary thing for the ſupport of the Life, and he at that time in great need of it; how much more then muſt we eſteem thoſe needleſs things the price of Blood, that are procured by the loſs of Life and Health? Our married Men and Women are not like the Moon, the farther ſhe is diſtant from the Sun, the clearer and greater light ſhe gives; but when ſhe draws nearer, her light is leſſened: Our Women do not ſpend moſt of their time in ſuperfluous Dreſſing, and decking themſelves like painted or gilded Looking-glaſſes, which preſent a falſe Face: We love, and marry them for Vertue, more than for Money, Honour, or Beauty, becauſe none of theſe things make them ſo

Praiſe-worthy as *Sobriety*, *Modeſty*, *Obedience*, and *good Works*: They are ſo friendly to us, as not to charge us, or put us to that unneceſſary Labour and Trouble of rich Attire, or other Superfluities; their *modeſt Looks* and *honeſt Behaviours*, do not only engage us to love them, but leads all that caſt their Eyes on them, to Continency and Chaſtity: We do not know the Expences of either *Apothecaries*, *Doctors*, or *Doctreſſes*; they prevent that by good living; neither do they teach, or train their Children from their Breaſts to Gluttony, but ſupply them with proper Meats and Drinks, both in Quantity and Quality, which makes them ſtrong, luſty, brisk, and healthy, of clean, ſweet Tempers, not apt to cry, or be diſordered, but play like Lambs; neither are they ſo ſubject to immature Deaths, of good *Genius's*, apt to all ſorts of Learning (not ſubject to the *Joint-Aches*, *King's-Evil*, *Leprous Diſeaſes*) which do proceed from our well-Tillage and Manuring of our Ground in the beginning; alſo we take care to keep it clean from Weeds, and to ſow good Seed in the proper times and ſeaſons: We do make it our buſineſs to underſtand the Nature and Quality of each Soil; for ſome Men's Tranſgreſſion the Earth is naturally ſubject to bring forth evil Fruit, or Vegetation not ſo profitable for uſe; and if there be not ſpecial care taken, and induſtry uſed, the good Fruit will be over-run, and much weakned by the Thorns and Briars, and hinder the good Seed from taking Root, and ſo become corrupted in the Bud: We do alſo eſteem that Country moſt miſerable, that doth neglect the proper Tillage, and Education of Children, it being the grand Fountain of all Superfluity, Gluttony, Seditions, and Murthers, and a Contempt of God's Law written in the Heart, Scriptures, and Book of Nature; for this cauſe the Learned *Moſes* commanded, *That the drunken, gluttonous, diſobedient Sons ſhould be ſtoned to Death.* Therefore we have Laws and Cuſtoms that do compel all Fathers to inſtruct their Children in all *Modeſty*, *Honeſty*, *Cleanneſs*, *Sobriety*, and *Silence* before their Elders; and we truſt not

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the Education of them to others; for if we will not take pains with them our ſelves, how can we believe that others will? We account it more profitable for them to be educated, and inſtructed in the *Precepts of Wiſdom*, and *Knowledge of Nature*, than for us to ſpend our Time, wear our Health out, and perplex our Minds to get Riches and Money, which for the moſt part are the very *Seeds of Oppreſſions* and *Intemperances:* We do not admit the importing of *Wine*, or any *ſtrong Drinks* to be made, that is capable to make Men drunk; not that we do eſteem thoſe brave, noble Creatures unlawful, but becauſe the young Men, and ſimple, low-ſpirited People have not government to uſe it as it ought, or to the beſt advantage of Nature, but altogether the contrary: Therefore the Wiſe amongſt us do refrain it, and prohibit themſelves for their ſakes: We had rather the excellent Fruit of the Vine ſhould be loſt, than our People deſtroyed in the uſe of it; therefore if any amongſt us, do make, or invent any ſort of Drink, that will make Men drunk, they are puniſh'd with perpetual Servitude, and the Drinkers thereof with little leſs; Drunkenneſs being the leading Card to all Evils: We have not forgot the many *Burdens*, *Miſeries*, *cruel Slaveries*, and *Oppreſſions* we endured whilſt we remained in intemperate *Egypt*, though the Fooliſh Ones have: And if we ſhould give liberty again to *Drunkenneſs*, *Gluttony*, and the like *Vanities*, we may juſtly expect the ſame meaſure, and to have no more Mercy than *Pharaoh* and his Troops had; for whereſoever *Superfluity*, and *Gluttony* is, there you may be ſure *Oppreſſion* doth reign, which doth powerfully ſtir up the Wrath; therefore the firſt ſtep towards the Land of Peace, is for Men to abſtain from all *Uncleanneſs* and *Violence*; which the Prophets, and Holy Men of God proclaim'd in all Ages: We know that to be lawful that is needful, and ſuitable to Nature's wants; being ſenſible that every Extreme begets its *Simile*, both in the Body, and alſo in the Mind; whether it be *Meats*, *Drinks*, *Words*, *Exerciſes*, or *Communications*: We cannot do Violence

or oppreſs any thing, but firſt we muſt be ſtrong in the fierce Wrath, whence the Violence doth proceed; neither can we do any thing, whether in the Evil or Good, but firſt we muſt be ſtrong in that Principle whence the Good or Evil doth proceed; therefore it may be truly ſaid, *Wrath and Fierceneſs hurts all things, and all things hurt that*; but on the contrary, *Innocency hurts nothing, and nothing hurts that*; it being an irrepugnable Tower againſt all Evil and Violence. Living well is the beſt defence againſt Men's inward and outward Enemies: It is alſo a cuſtom amongſt us, if any of us, by the enticement of our liquoriſh Palates, or other Accidents, commit any Intemperance in Meats, Drinks, or otherwiſe, we, in all Particulars, make it publick at our Meetings, and ſuch do, of their own free choice, appoint unto themſelves a certain time of *Abſtinence* and *Separation*, according to the nature of the Offence, *viz.* Days, Weeks, Months, or Years; whereby our Bodies are cleanſed, and purged from ſuperfluous Matters (which are the Seeds of Diſeaſes) by which we are preſerved in health, and our Souls are freed from the Chains of that Offence, and our Minds and Spirits ſtrengthned by the Spirits of our Friends; Penance and Separation keep the Evil freſh in our Minds, with a continual Spur to call on the Lord for Mercy: This many of the Prophets and Holy Men practiſed. We do account it unlawful to innoble the Carcaſes of ſlaughtered Beaſts, by intombing them in our Bodies: The *Fleſh* of *Beaſts* is too near a-kin unto us; therefore the humane Nature ought not to join or incorporate it ſelf with the Beſtiality: The *Wood-Muſicians* do freely communicate with us, becauſe we do not hurt them: All things are friendly unto us, becauſe we are like unto them; alſo the Holy Scriptures do teſtifie the Truth of this, *viz. The Lord hath made his Angels miniſtring Spirits, to miniſter to them that fear him, and live in his Love. Abſtinence, Cleanneſs,* and *Separation* do fortifie us, and ſupport our Spirits, which do by a ſecret and natural Attraction, even as the *Loadſtone* doth *Iron*, attract the

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Celestial Powers, by which the good Angels become prompt, and do readily serve us, and communicate to every one according to his Merits and Capacity.

But on the contrary, those that have introduced their Wills and Desires into the central Wrath, and live under the divided Forms, and evil Properties, do thereby subject themselves, not only to all the inferiour, bestial Properties, but are always liable to be tempted, and give great Advantages to the *Evil Genius*, and to the malignant Configurations of the Celestials, which forcibly attract unto them the evil Angels, which draws many into great Errors; as, *Gluttony*, *Drunkenness*, *Adulteries*, *Theft*, and *Murders*; as also, unto all vain Sports, and violent Exercises; as, *Bear-baitings*, *Bull baitings*, *Fencing*, *Fighting with Dogs* and *Cats*, *Swearing*, *Lying*, and *Fighting one with another*; as also, *Playing at Cards*, *Dice*, *Nine-Pins*, and many other evil, robust, *Egyptian Sports*, which are the Inventions of the *Evil Genius*, and *Angels*, and do all proceed from the fierce Wrath of God in Nature. It is farther to be noted, that all those that are Spectators, and love to see those violent Exercises, and vain Pleasures, and take delight to be in the presence of them, are all led and governed by the same *Evil Genius*, and with their Wills do consent to those Villanies. O ye *Multitude!* stand still, and consider what Fire it is that is kindled in you, and what Fewel it is that doth keep it burning, and from what Centre it takes its Birth; and then you will find it to be the hellish Fire, which proceeds from God's fierce Wrath, which can no ways be quenched, but by your ceasing from Evil, and standing still, and the Lord will, by his Power, part the *Red Sea*, and conduct you safe through his Wrath, and drown the Man of Sin, but preserve his Camp by his Holy Angel.

3. But in our Country we have none of the aforementioned Sports, nor *Egyptian* Pastimes: We do not use Cruelty, or do Violence, neither to Man nor Beast, for fear we should become worse than Savages, as the People of *Egypt*, and those of the Land of *Nod* are; for no

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Man can do Violence, and not awaken the Wrath, and violent Spirit; for all Inclinations to Violence, do proceed from the ſame Spirit, and all that take delight and pleaſure therein, are precipitated into it, and then this helliſh Quality gets dominion, and crucifies the Son of God (*viz.* the friendly Principle of *Light and Love*) afreſh, as the Scripture ſaith. For theſe Reaſons our *Philoſophers* will not admit any Violence to be done, either to Man or Beaſt; becauſe all Oppreſſions and Violences, whether they be little or great, have but one Root or Fountain; the ſame is to be underſtood of Vertue; and as Uſe and Cuſtom do encreaſe Vertue, and make it impregnable, ſo doth the practice of Evil make the fierce Wrath ſtrong and powerful: Therefore we have no *Bear-baitings*, to gather the rude, violent Multitude together, and to torment the Creatures of God, who bear his Image, either in his Love or Anger; neither have we *Bull-baitings*, to make and force one Beaſt, contrary to their Inclinations, cruelly to tear another to pieces, whilſt a company of People look on, that in their Nature are tenfold worſe than Beaſts; neither have we any *Cock-fightings*, nor no *Feſtival Days*, that ſerve chiefly to call the violent Rabble together; nor no *Whitſon-Ale*, or *Morris-dancing*; all our *Dancing* and *Fencing-Maſters*, ſince we came out of *Egypt*, have given off their Trade, and applied themſelves to the Study of Wiſdom; and many of them are become excellent Proficients therein: All our *Ale-houſes* and *Taverns* are put to honeſt uſes, *viz.* to entertain Strangers; and the Inſtruments of *Muſick*, which were uſed in them, during *Pharoah*'s Reign, we have cauſed to be burned, as a Sacrifice, or Retaliation, becauſe the *Egyptians* had profaned the Lord in the uſe of them. We have no *fatted Swine*, *fatted Oxen*, or *Punchanelloes* amongſt us; neither have we any of *Pharaoh*'s *lean Kine*. We wear no *Swords* by our Sides, but all our Weapons of War are inward; and we never uſe them for any other Occaſion, but to defend our Souls from Viciouſneſs. We join not *Harmony*, *Swearing*, and *vain Diſ-*

courſes together, as the *Egyptian* Maſters of Muſick do. Our Men do not rob Women of their principal Ornament, neither living nor dead, nor adorn their Heads with theirs; which ſhews (in thoſe that do) a baſe, depraved, effeminate Nature: Moſt of this ſort of People belong to *Pharoah*'s Troops, that are, or may expect to be ſwallowed up in the Sea of Wrath. Our Women do not gather themſelves into Companies in the Streets, and there ſpend Time in evil Communication; neither do they ſtand idling at their Doors, in painted, counterfeit Dreſſes, to allure the wanton Eyes of the Paſſers by. We have no *Play-houſes*, neither dare we uſe Conſorts of Muſick in any ſuch places. We do not ſuffer our Children to go to any of the publick Shews, and Games of *Sodom*, for fear they ſhould look back, and ſo become Monuments of God's Wrath, as *Lot*'s Wife was. We do not allow or ſuffer our young Men to run nor ride for Wagers; neither do we ſuffer our Women to uſe robuſt Employments, for fear they ſhould become rude and immodeſt, as the *Egyptian* Women are; for the whole preſervation of Mankind doth chiefly depend on their well Conduct and Temperance. We turn our Backs on all idle Diſcourſes which ſerve only to invite Men to Folly, and ſpend precious time. Our Friends *Abſtinence*, *Temperance*, and *Cleanneſs* do continually ſhew us the vanity of ſuch things, and ſpur us on, and haſten us towards the Land of Peace. We do not look back, for fear we ſhould awaken the Centre, the original Poiſons; and then our ſweet Water would be in danger of being dried up, as it came to paſs in *Lucifer* and his Legions; there Being but nine Figures, or degrees of Wiſdom, attainable by mortal Men, the tenth Number, *viz.* 0, is the higheſt; and thoſe that have gradually paſſed through the *Nines*, muſt ſtand ſtill in ſilence, and leave off all numbering, and ſuffer God's Holy Spirit to Work the *Will* and the *Deed* in him, as he pleaſeth.

We have no Butchers, Fowlers, nor any that belong to the Trade of Killing, Violence, or Oppreſſion amongſt

mongſt us; moſt of them revolted, and join'd themſelves to *Pharaoh*, before they came out of *Egypt*, and were deſtroyed with his Troops in the Sea of *Blood*, or *Wrath*; and thoſe of them that paſſed through the *Red Sea*, were cut off in the Wilderneſs; for finding their Trade very bad and low, and the nearer they came to the Land of Peace, the worſe it grew; ſo they began to tumult, and complain, and murmur againſt the Lord, *that he dealt ſo hardly with them*: Which awaken'd the Centre of *Wrath*, and deſtroyed them; ſo that none of this ſort of People enter'd the Holy Land that flows with Milk and Honey, and not with the Blood of the humane nor Beſtial Nature. Neither have we any *Billings-gates*; all that ſort of People are our Hewers of Wood, and Drawers of Water: And but very few *Inns of Court-Gentlemen*, or *Templers*; all of them that eſcaped the *Egyptian Plagues* were deſtroyed with *Corah*, *Dathan*, and *Abiram*, in the wild Nature of this World, or Wilderneſs. Neither have we many Churches, and yet have a great number of Temples, in which we worſhip the Lord; but there be no Bells in them, that are compounded of imperfect Metals; therefore we have no need of thoſe robuſtick Muſicians, *viz.* *Ringers*, to call the People to worſhip; ſuch Muſick is too *Saturnine* and *Martial* for us: No, every one of us hath his own Bell, and none can Ring, or make Muſick of it, but himſelf; which being skilfully handled, makes a more ſweet, ſoft, and pleaſing Harmony, than the *Egyptian Bells*, who are loud, harſh, and penetrating; and all the Ringers are rude, cruel, and inhumane: Our young People do not learn to ring any Bells but their own; which, when well learned, calls them to the Worſhip of God in the proper Times and Seaſons, even as the good Spirit of God ſhall teach them, as the Scripture ſaith, *The Holy Men of God taught and ſpoke as the Holy Spirit moved in them.* We do not admit any to be Magiſtrates or Governours over us, but only thoſe that by *Induſtry*, *Prayer*, and *Meditation* have attained to a more excellent Under-

ſtanding of God, Nature, and Themſelves, than their Neighbours; which doth render them fit to govern: We account none capable to govern others, that have not firſt learned, in all particulars, to govern themſelves. It is contrary to our Philoſophy to mix or compound our Food with things of diſagreeing Natures: We uſe no double Preparations; the more ſimple our Food is, the more agreeable it is to our Nature, and beſt ſuſtains our Healths. It is not a Cuſtom for our Women to give, or ſuffer their Children to drink any kind of *Beer*, or *Syder*, whilſt their Food is chiefly *Milk*; there being nothing more contrary to *Milk*, than ſuch ſharp Liquors; *Milk* being of a ſweet, gentle, mild, friendly Nature and Operation, having no manifeſt Quality that doth too violently predominate, there being a certain Harmony between the Properties of Nature in *Milk*; and therefore it hath always been found by Experience, to be the beſt Food for Children, and all young People; adminiſtring proper Nouriſhment, in Equality, to all Parts: But on the contrary, all ſorts of *Beer*, *Syder*, and other fermented Drinks, are of a ſowr, keen, or ſharp Quality; and for this cauſe, being mixed with Milk, it turns or ſeparates the wheyiſh part from the thick; the ſame is to be underſtood, if Children or others drink after eating of *Milk*, if they do not forbear a convenient time, till the Stomach hath made Separation, and alter'd the Property of it. Beſides, the conſtant drinking of ſuch Liquors do ſowr the Stomach, and generate a keen or ſharp *Quality*, which is apt to turn the Milk into an hard, tough ſubſtance, and thereby puts Nature to great difficulty to concoct or make Separation. Doth not our daily Experience ſhew us, that all Curd of *Milk* is hard of Concoction, and burthenſome to the Stomach? For this Cauſe, many having uſed themſelves to drink plentifully of ſtrong Drinks, and to the eating of compounded Food, which have ſo ſowr'd the Stomach, and alter'd it from its ſimplicity, that the eating of this friendly, harmleſs Food becomes offenſive to them, and diſagreeing, eſpecially

to

to ſome particular People, whoſe Stomachs are, as it were, naturally inclined to generate a ſowre Matter: For this cauſe, if any ſhall drink immediately after eating of *Milk*, it will cauſe them to puke up the thin, wheyiſh parts, whilſt the hard ſubſtance remains in the Stomach, which doth foul, and hinder Concoction. For theſe Reaſons, it is much better for all Children, and young People, whoſe Food is chiefly *Milk*, to drink Water, it being the moſt like Milk of any Drink, of a mild, gentle, friendly Nature and Operation, which is farther manifeſted by its being mixed with Milk; they mix or incorporate themſelves as one entire Body, making no Variation, or Separation, as other Liquors will; and therefore it hath been found by Experience, in all Ages, to be the beſt, and moſt natural Drink for all People, but more eſpecially for *Women* and *Children*, who are endued with tender Spirits, and gentle Heats; and if their Meats and Drinks have not a near Affinity, both in quality and quantity, to their Natures, it will quickly put them out of Tune, and cauſe them to fall into Diſeaſes, and then Nature will become unequal in her Operations. Every like doth, with higheſt diligence, endeavour to beget its Simile, both in the Body and Mind: *Water* being in its own Nature ſo clean, ſimple, and innocent, that it doth not only waſh and cleanſe the Mouth throughly, and all the Veſſels of the Stomach, from ſuch groſs, thick Matter that doth ſtick and furr them; but it doth diſtil its moiſt Nouriſhment into all parts of the Body, without making any noiſe, or cauſing an unequal Motion, cooling and refreſhing Nature; ſtrengthens Concoction; thins the Blood, cauſing it to circulate freely; makes the natural parts brisk and lively. For this cauſe, thoſe *Women* and *Children* that do conſtantly drink *Water*, are not ſubject to ſo many Diſeaſes as others whoſe practice is to drink *ſtrong Liquors*. We have but *one ſort of Bread*, which is neither courſe nor fine. We never change the Faſhions of our Garments, nor deck them with Superfluity; but they are plain, noble, and mo-

deſt, ſufficient to defend us from the Injuries of the Elements. We uſe not many Words in our Buying and Selling; neither do we praiſe the things we ſell, beyond the true Value; nor diſpraiſe the things we buy, for Intereſt, or without underſtanding the true Goodneſs, or Value: We flatter not thoſe we get by, and ſpeak lightly of better Men: We ſuffer not our Commodities to be undervalued, and our ſelves to have the *Lye*, without *giving* them *Reproof*, in hopes we ſhall get a Chap-man; nor are we patient, when abuſed by our Chap-men, holding our Peace for hopes of Gain; neither are we moved with Paſſion for the like Affront, when Intereſt is not at ſtake. Our *Nobles*, *Governours*, and *Princes* are not diſtinguiſhed from the meaner ſort of People by their *great Palaces*, *rich Cloathing* and *Ornaments*, or number of *Chariots*, *Foot-men*, *Horſes*, and the like; they have no other Marks of Diſtinction, but only their *white Robe*. Our *Clergy* do not command a Day to be ſet apart for Divine Worſhip, and ſuffer the Rich to make their Servants and Cattel work, and take no notice of them, and puniſh the Poor for the like Offence. We can ſend our Children to Market, to buy any Commodity, if they can but ſpeak plain, and not fear being wronged: Nay, we can ſend them to *Smithfield* to buy Horſes; for we have no Jockies or Horſe-Courſers amongſt us, who do make it their chief Buſineſs to ſell counterfeit Wares: Neither do our Leathern Doublets ſtock their Cows; that is, not to milk them in three or four Days before they bring them to Market, or expoſe them to Sale; which doth not only put the Creatures to much pain, but it ſtints them, that they will give but little Milk the following Summer. We do not make that Day which we ſet apart for the Worſhip of God, *a Day of Feaſting*, *Drunkenneſs*, *and Gluttony:* Neither do we deck our ſelves with rich Ornaments, to draw into us every gazing Eye, which doth render the Mind uncapable of every good Work: Neither do we live in Superfluity, and at the ſame time ſuffer our Poor to want Bread. For this cauſe, thoſe

Day

Days that are by us ſet apart for Divine Worſhip, we, with one Conſent, do faſt, or live more than ordinarily abſtemious; which done, every one caſts up his Account; and what he doth find he hath ſaved of what his uſual Expence is, that he gives to the uſe of the Poor. Alſo we have many other Faſting Days in the Year, as *Chriſtmaſs*, *Eaſter*, *Whitſuntide*, and the like; at which times we obſerve an extraordinary degree of *Temperance*; and what we ſave thereby, we put into the Poor's Box. Alſo when there are any extraordinary Bargains made between Buyers and Sellers, whereas the Men of Mode do agree to have chargeable Treats, and ſuperfluous Dinners, which we give to the Poor, and many other things of this Nature: And at the Years end, every Man caſts up his Account; and for every Pound he hath increaſed his Stock, ſo many Six Pences he gives into the common Treaſure, for the uſe of the Poor; ſo that they are well provided for, and Money to ſpare for other neceſſary Uſes. What we formerly ſpent in ſuperfluous Feaſts, Garments, and other Extravagances of this Nature, we now put to good Uſes; as the *Planting of Trees* of all ſorts, eſpecially of *Fruit*, which do ſupply us with Drink and Food, and bring forth without Plowing or Sowing. Alſo we employ a great number of People in making of good Roads and High-ways, both for Foot and Horſe, but eſpecially for Foot, for we do accuſtom our ſelves to go on foot; we ſeldom ride, except on extraordinary Occaſions. We have but one *Apothecary* in a City, and he is admitted to ſell no other Cordial but only good *Wine*; neither is Wine to be ſold in any other place. We never eat, or very rarely drink between Meals; our Set-Times of Eating are at *Nine in the Morning*, and *Five in the Afternoon*: Neither do we ſit an Hour or two feeding on Varieties, nor entice one another by feigned Intreaties to eat more than Nature requires; but every one of us take as much Food and Drink as is fit and ſuitable to Nature, as Reaſon and Wiſdom ſhall govern him. We eat many ſorts of Food, without any other Preparation, but only what

Nature hath done to our Hands; as *Milk*, various ſorts of *Herbs*, *Fruits*, and ſometimes *Eggs*: Neither do we eat any of our Food hotter than our Blood, but for the moſt part quite cold; eſpecially in Summer, and moderate Seaſons. We account our ſelves *Gluttons*, if we do not feel our ſelves more pleaſant, airy, brisk, and lively after Eating, than before. We uſe our ſelves to gentle Exerciſes, in open airy places. Our Beds are ſweet, hard, and clean, and Chambers airy. We admit not above two at moſt to lie in a Bed together, nor the Young with the Old, or the Diſeaſed with the Sound. Our Day-Garments are neither thick, nor thin; but of the two, rather thin than thick. We count it an Evil to have our external Members to glow with an unnatural Heat after Eating and Drinking. We prevent *Scabby* and *Leprous Diſeaſes* by Temperance and Cleanneſs, and not by Phyſick. Our *Women* obſerve the time of their Uncleanneſs, and ſeparate themſelves, according to the great Law of *Moſes*. Our Seers have good skill in curing Diſeaſes by *Sympathy* and *Antipathy*: They never give Advice, nor adminiſter any Medicine, before they have bowed themſelves before the Altar, and enquired of the Oracle of God in themſelves. We eſteem none fit for *Phyſicians*, but only thoſe that are, from their Radixes, born with natural Gifts, and afterwards who have learned themſelves; nor eſteem any Man for his *Babylonical Gibberiſh*. We preſs every one, when they find themſelves diſordered either in Body or Mind, to ſtand ſtill, and ceaſe as much as poſſible from Imaginations, or lending an Ear to every Woman's Story or Medicine; but firſt call on the Lord, deſiring his Counſel; and whatſoever the Oracle, or Divine Principle doth ſhew you (though it be the meaneſt of *Medicines*, as *Herbs*, *Fruits*, *Seeds*, *Drugs*, or *Minerals*) that be ſure to do; as the Mother of Chriſt ſaid to the Servants that waited at the Marriage where Chriſt wrought his firſt Miracle, and made *Water Wine*: *Whatſoever he bids you do, that do. Every mean thing becomes effectual, where the Directions proceed from the right Fountain*,

tain, and if Faith and an innocent Life be not wanting. Alſo we prohibite our young People from eating unripe Fruits, as *Apples*, *Pears*, *Plumbs*, *Cherries*, and the like; or eating of them after full Meals, or between Meals, or when they have been gathered and expoſed to the groſs Airs of Cities or Towns two or three Days: Neither is it a Cuſtom amongſt us to compound ripe and unripe Fruits together, nor lawful for any of us to eat *Sweet-Meats*, or *delicious Tarts*, after we have eaten ſufficiently of other ſimple or natural Food. Our Cuſtom will not admit us to intreat our Friends to eat or drink beyond what is needful. We have not forgot the great Affliction, and torturing Diſtempers we endured whilſt we were in Captivity, and under the Government of *Pharaoh*'s Task-maſters, *viz.* under the unequal Oppreſſions of the awakened Wrath, and divided Forms of Nature, where each Property endeavours to get the Maſtery; and therefore we do continually ſhun, and arm our ſelves with the Armour of our Lord Jeſus Chriſt, *viz.* by taking up the Croſs, and denying our ſelves thoſe *Egyptian* Vanities and Superfluities, which the common Enemy of Mankind doth ſeek, with all cunning Inventions, to enſlave us again in worldly Luſts, that he may ſeparate us from our Sovereign Good; but the *Word of Truth* is engraven in our Hearts, by whoſe Power and Virtue we withſtood his Temptations, and beware of his Snares in time, and count it our chief Good that the Lord hath, in his Eternal Mercy, delivered us out of Captivity; therefore it behoveth us to live ſoberly in this preſent World. We deſire always, and in all ſtates, to ſubmit our ſelves to the good Pleaſure of the Lord, for we do not know what is good, no farther than we are guided by his *Holy Spirit*; it belongeth to him to determine what is moſt expedient for us, and his own Glory. We all hold this *Maxim*, That all that have throughly profited themſelves in the School of Chriſt, do daily beat down, or keep under the *Elemental Body*, by denying themſelves the *Worldly Vanities* within. We do not give Names to our Children, nor imitate the

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Philoſophical Ancients, like Apes, without underſtanding the true Nature and Genius of the Child, as to call them at a venture by ſuch Names as do expreſs a Deity, whereas this Nature and Genius of the Child is quite contrary: This is not to imitate our firſt Parents; *Adam* gave Names to every Creature, and Thing, according to their Natures; that is, expreſſing their Natures and Properties: He did not give Names to wild, ſavage Beaſts, that did ſignifie Cleanneſs, or friendly, tractable Diſpoſitions and Natures; nor call *Sheep Lions*, nor *Lions Sheep*: The Prophet *Iſaiah* ſaith, *Wo unto thoſe that call Evil Good, and Good Evil*; being ignorant of the true Nature of things, and *Divine Myſteries*, they make no diſtinctions between Good and Evil. *Adam* called his Firſt-born *Cain*: Why did not he call him *Abel*? No, that would be to call a *Devil* a *Saint*, and a *Saint* a *Devil*: *Cain* doth ſound forth and ſignifie *the ſtrong Might and Power of the Wrath and divided Forms of Nature*, which had Dominion in him; and *Abel* doth, as we have told you before, ſignifie *the eternal Principle of God's Love*, viz. *Cain* imitates the *fierce devouring Fire*, and *Abel* the *Light thereof*: The very ſame is to be underſtood of *Iſhmael* and *Iſaac*, and *Eſau* and *Jacob*; the elder doth truly ſignifie the *conſuming Fire*, and the younger the *Light thereof*; the firſt is the Father, and the ſecond is the Son. The *Ancients* did not therefore gather together all the good Names, which do expreſs the Holy Divine Power, and eternal Grace and Love of God in his ſecond Principle, or eternal Light, and call their Children by them at a venture; no, this would have been *great Impiety*: Would not every ſober Man count it ſordid and vain to call an *Angel* a *Devil*, and a *Devil* by the Name of an *Angel*, as moſt of the Men of *Egypt* do at this day? They Name and call their Children by Names expreſſing the Divine Virtue and Power, when as moſt of them do live under the Government of the *evil*, *unclean Nature*, and the *Spirit* that doth predominate in them is fierce and wrathful, ſo that they call Good Evil, and Evil Good; which is far off from imitating the Holy Men of the firſt

Ages.

Ages. This doth more clearly appear by *Abram*, which doth ſignifie the *original Wrath* and *wild Nature* of this World: Why did not his Parents call him *Abraham*, *Emanuel*, *Grace*, *Hope*, *Charity*, *Abel*, *Jacob*, or *Iſaac*? No, thoſe Names were too ſublime; but *Abram* did truly ſound forth and ſignifie his inward and outward Nature: But in proceſs of time, when the Light of God's Grace and Eternal Mercy appeared to him, and that he believed in God, which was accounted to him for Righteouſneſs, then the Lord ſaid unto him, *Thy Name ſhall no more be called* Abram, *but* Abraham, which doth truly comprehend and ſignifie both the firſt and ſecond Tabernacle. The Lord did not deſtroy or annihilate the Wrath and wild Nature; no, that muſt not be; if there were no Fire, then there would be no Light, as our Saviour Chriſt ſaith in another Caſe, *He came not to deſtroy the Law, but to fulfil it.* The Lord did reinforce *Abraham*'s Soul, and repleniſh it with his Holy Divine Principle of Love and Light; and therefore his Name ſhould no more be called *Abram*, a *Thorn*, or *wild Thiſtle*; but *Abraham*, the *Father of the Faithful.* The ſame Order, and changing of Names was continued till Chriſt was manifeſted in the humane Nature, and afterward by all the Divine Seers: Did not Chriſt change St. *Peter*'s Name, becauſe of his fixed Faith; calling him *Sephas*, which ſignifies a *Stone*, or *Rock*? And was not *Saul* called *Paul* after his Converſion? The Ancients never changed Names, but firſt their Natures were changed: Chriſt called *Herod* a *Fox*, which did truly ſignifie his inward Nature, and what Spirit did govern in him: The ſame is to be underſtood, when the wiſe Ancients gave Names to their Children, Places, Cities, and other things; which Names did always truly ſignifie what Property or Quality did predominate in the Child or Thing ſo named. This Knowledge is *Angelical*, which Man hath loſt, by ſuffering his Deſire and Will to enter into Vanity; and as the Name of each Creature, which *Adam* gave them, doth expreſs their Properties and Nature, ſo the Name of each Angel doth

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expreſs and ſignifie their Office: The underſtanding each Name, and what is ſignified thereby, doth remain as a Myſtery unto Mankind; which is the original Language, or the true Language of Nature, the ſound of each Word or Name doth declare what Property is predominant in it; which original Language of Nature, Birds, and ſome other inferiour Creatures, do retain to this time, becauſe they have not broken the *Law of God* in Nature, but have lived in the Simplicity thereof; and though they are not endued with that noble Faculty of Speech, nevertheleſs they can, by their general Tone and Cry, as intelligibly communicate their Deſires, and various Paſſions, as *Love*, *Hate*, *Hunger*, *Thirſt*, and the like, as Men can by their diſtinct *Dialects*, *viz.* by altering and varying this one ſimple Tone, or Cry; as when they are hungry, or want their Fellows, or if one particular Bird doth know of ſome Food that his Fellows are ignorant of, then he ſends forth ſuch a Tone or Sound, as does as intelligibly acquaint all thoſe of their own Kind, as Men can by diſcourſing together; for every Tone and Cry, according to the various States, Wants, and Conditions the Creature is in, ſuch a Centre or Property is awakened, and ſtirred up; and that ſame Property of Nature doth ſign and carry the upper Dominion in Sound, Tone, or Cry, which doth intelligibly communicate and incorporate with its *Simile*, and awaken the ſame Property in all thoſe of their own Kind that hear them; who are thereby made ſenſible of their *Conditions* and *Deſires*. Nay, there are ſome Creatures that have neither Voice nor Tone, nevertheleſs they can communicate their Deſires and Wants to their Fellows by a meer Touch. All thoſe, and many greater, and more ſublime Gifts and Graces Man hath deprived himſelf of, by ſuffering his Deſires and Will to enter into *Violence*, *Oppreſſion*, and *Superfluity*; changing and converting the natural uſe of things to his own Self-ends, to advance *Pride*, *Vain-Glory*, and *Gluttony*, and to accommodate his *Luſts* and *Paſſions*, which no other Creature hath done; therefore he

he is troubled and perplexed with a thouſand Evils and Miſeries, that other Creatures are not ſubject to; the Conſideration and true Senſe thereof doth make my Heart to ake, and my Body to tremble, having a true Senſe of Man's miſerable State; for where-ever we go, if it be amongſt Men, we ſee little elſe but Wrath, Cruelty, and Oppreſſion; as *Swearing*, *Lying*, *Idle Feſting*, *Drunkenneſs*, *Gluttony*, and *Worldly Diſcourſes*: But if a Man walk into loanſome Fields, amongſt the *Beaſts*, there all things are *quiet* and *ſtill*, all Creatures *praiſing their Creator*, according to the Capacity of each.

CHAP. XV.

The Voice of the Dumb: *Or, The Complaints of the* Creatures, *expoſtulating with* Man, *touching the cruel Uſages they ſuffer from him.*

THE Tyranny of Man over his Fellow-Creatures, (the Root of which we have diſcovered in the fore-going Chapters,) leads us a little more nearly to conſider the ſad State and Condition of thoſe inferiour *Animals* under his ſavage Butcheries, and how ungrateful, as well as cruel, he is towards them; for as moſt of them contribute to his well being, either by bringing him in *Food*, as Milk, Honey, Butter, Cheeſe, Eggs, *&c.* or *Rayment*; as Wool, Furrs, Skins: or *Eaſe*; as the Horſe to *carry* him; the Ox to *draw* for him, and the like, too tedious to enumerate: So is there ſcarce any of them, upon whom he does not extend his Rage; and generally the more harmleſs and uſeful they are, the more barbarouſly he deals with them: So that as their Groans aſcend up to Heaven, ſo their Cries fill the Earth; and methinks their inarticulate Lamentations ſhould reach to the Ears of our Minds, and reſpectively vent their ſeveral Dolours in ſome ſuch kind of Expoſtulations.

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The Complaint of the Cows and Oxen.

Cruel and *hard-hearted Man!* Wert thou conſtituted our great Creator's *Deputy*, and *Vice-roy* of this Univerſe of ſublunary Beings, that thou ſhouldſt play the *Tyrant* and the *Epicure*, and domineer with rigour over all the reſt of its Inhabitants? Doſt thou in any kind imitate thy *Sovereign*, from whom thou doſt derive thy Title? Is not he *Good*, and *Bountiful*, and *Merciful* to all the Works of his Hands, and the *Preſerver* of the whole Creation? And dareſt thou take upon thee to be a *Deſtroyer*, a *Killer*, and daily Practiſer of *Cruelty?* Knoweſt thou not, that we *inferiour Creatures* were not given thee as a *Prey*, that thou might'ſt diſpoſe of us abſolutely at thy luſtful and irregular pleaſure, but intruſted to thy Conduct and Overſight, to be ſubſervient unto thee, to miniſter to thy Neceſſities, to employ the Faculties of thy Soul with a devout *Contemplation* on our numberleſs Numbers, various Shapes, diſtinct, and wonderful Natures, *&c.* and thereby raviſh thee with Thoughts of *Jehovah*'s Infinite Wiſdom, Power, and Goodneſs, that hath formed, governeth, and conſerveth ſo many Millions of wonderful Beings? And wilt thou, inſtead of this noble, ſerene, and quiet ſtudy of worthy Faculties ſo Divine as thou art endued with, forget thy Duty, thy Office, and all Obligations, as to be the firſt that diſturbs this *bleſſed Harmony*, and by thy Sin, and Folly, and Madneſs, ſet all the Creation into a Tumult, and a Combuſtion, and exerciſe thy fierce Paſſions upon us lower Graduates in this mighty *Academy*, and worry, and kill, and devour us.

We are God's Creatures, and by his Divine Power have our ſubſiſtence, he hath formed us, and given us Shape ſuitable to our inward Natures, by his admirable Wiſdom, and ſubjected us under his good Law in Nature, which we have not at any time tranſgreſſed: With patience we endure the Summer's ſcorching Heat, and the Winter's Snow: We wear our own *Cloaths*, even

thoſe natural Coverings beſtowed upon us, as the Livery of our Maker: We are not fond of Variety, when one Suits anſwers all the Ends of Nature as well, or better; much leſs are we ſo vain, to glory in our Shame, be proud of that which ſhould reproach us with Sin, and value our ſelves, becauſe we have got other Creatures Excrements upon our Backs: Amongſt us there are no quarrels about *Gentility*; nor do we eſteem or diſpiſe one another, becauſe our *Coats* are of different *colours*, and our *Horns* not all of a length: We have all our Food in common, and never grutch or grumble that one eats more, or daintier than the other: We call nothing our own, but what is in our mouths; We all drink out of one Cup: Our Drink is never too new, nor yet ſo old as to be ſour; nor have we any hankering Inclinations after other Liquors: Our Beds are always ready: Nor are we vex'd with the care for to morrow; but enjoy what is preſent, and are ſatisfied: We admire not your ſtately *Structures*; nor can our Eyes be dazled with the Witchcraft of *Gold*: The *Stall* and the *Crib* ſerve us as well as Palaces; and all our delight is to behold the pleaſant green Fields, ſprouting up their delicious Herbs and Graſs into our Mouths, and view the gliding Streams, or murmuring Fountains, ready to ſupply our Thirſt.

We obſerve our Times and Seaſons of Generation; and as we have no Inclinations thereunto, until able to conceive; ſo aſſoon as we have conceived, we will no longer endure to accompany with our Males; nor do we make a ſport of, or endeavour to pleaſure our ſelves with that great Myſtery of Nature, but only in due Seaſons, for to bring forth our own Likeneſſes, which is the Will of the *Creator*, for the Continuation of our own kind: Nor are we tempted with *Beauty*, *Honour*, *Riches*, or any other thing, to act contrary to the Law of Nature: That troubleſome Paſſion, called *Love*, as it is a fond, fooliſh Exceſs of Deſire or Dotage, over us has no power; yet we love, and are tender of our *little Ones* till they can provide for themſelves, and then we leave them

them to the *Hand of Providence*: We raiſe no *Wars* or *Tumults*, nor contrive treacherous *Plots*, and *Sham-Plots* againſt each other, or againſt Men; We have no Weapons, but ſuch as God and Nature have endued us with, for our particular defence: And if at any time we do fight (for which Man muſt juſtly bear the Fault; for if he had not tranſgreſſed the *Divine Law*, we never had any ſuch Inclination at all) our Battels are ſudden, and not *premeditated Murthers*; nor are our Numbers unequal, but one to one; and preſently are reconciled, and again in Peace: But though we live thus innocently, in the obedience to God's Law in Nature, and have not done any thing whereby to awaken his Wrath, or draw down Judgments on our ſelves; yet we ſuffer many, and great Miſeries, Oppreſſions, and Tyranny; which comes to paſs through the Tranſgreſſion and Fall of our Prince and Governor (*viz.* *Man*;) he has violated the *Divine Law* in Nature, and is become diſobedient; whereby he hath opened the Flood-gates of Wrath, and enthralled himſelf in many Miſeries, and inured himſelf to all kinds of unjuſt Cruelties, and makes us groan under heavy Burthens; and all we can do, is too little to give him ſatisfaction. We *COWS* give him our pleaſant Milk; which is not only a moſt Sovereign Food of it ſelf, but being altered, and varioully dreſſed, makes a great number of delicate and wholeſome Diſhes; but this will not content them; for after we have for ſeveral *Years twice a day* yielded them *plentiful Meals* of Milk, and every Year (for the moſt part) a *Calf*; which they have rended away from us before its time, to our great affliction; (for 'tis unnatural to take away any Creature's Young, before it can provide for it ſelf) when they have thus bereaved us of the Fruit of our Wombs, and killed, and eaten them, yet ſometimes, through Covetouſneſs, notwithſtanding all theſe Benefits, they will half ſtarve us; and if it chance that any one of us do not give good ſtore of *Milk*, and bring them forth as many *Calves* as their *Avarice* expects, then our cruel *Egyptian* Maſters cry, *Hang her, knock*

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her o'th' Head; what is ſhe good for? Counting nothing good, but what brings in great profit to ſatisfie their Luſts; and when thus, through many Miſeries, we have ſuſtained from them divers Years, then what *Reward* do they give us? Why, truly they will put us into a good Paſture, and then we think this is pure kindneſs, and begin to forget our former Injuries; but aſſoon as we have gathered our Fleſh, and begin to be plump, and fat, then they ſwap us away for a little Money, to the Butcher, and he knocks us o'th' Head, and cuts our Throats, and our kind Maſters perhaps devour a piece of us; and if our Fleſh prove not ſo delicate as they would have it, which is their fault, then they curſe us again, when we are in their Bellies.

And we that are *Oxen*, do they not in our Youth cruelly cut us, and deprive us of the benefit of Generation? Do they not gall our Necks almoſt to the Bones, with their hard and heavy Yoaks? Do not we draw their burthenſome Carriages through the deepeſt Dirt, and ſtubborn Clay? And do we not help to Till the moſt ſtubborn Earth that it may bring forth the Corn and Fruit for your ſuſtenance? And many a hard days work do we endure, until our very Hearts ake; whilſt our unmerciful Drivers prick us with their ſharp *Goads*, and beat us without pity or humanity; and at laſt, when we are able to do their Drudgery no longer, they being not yet ſatisfied with our Labours, will fatten us up for the Slaughter, and feaſt themſelves with their Carcaſſes, and accommodate themſelves with our Skins for Leather, to make them Shoes and Boots, and other Neceſſaries. Nay, our *Males*, whom they ſuffer to remain capable of Generation, beſides being, as it were, Pimps to them, and making them ſerve all the Cows in the Pariſh, or Lordſhip, for two-pence apiece: They have another wicked Trick, to bait them with Dogs, and there the Rabble, (more Beaſts than thoſe they come to ſee,) meet, and ſhout, and are merry, to ſee the poor Creatures tear, and worry, and kill one another; and this they call *Sport* and *Paſtime*. Nay,

of late, in ſome Countries, as in *Spain*, the Men have no more *Wit* nor *Grace*, but they will venture to bait us themſelves; and this Faſhion they are bringing up, and ſetting on foot in other Countries; and if, when by their raſhneſs, and ill practice, they have enraged us, we do with our natural Arms ſend off *Dons* and *Gallantillo's* packing, 'tis no more than they deſerve, ſince they are ſo willing to expoſe themſelves to die *Folly's Martyrs.*

Thus all of us live in great Slavery moſt part of our Lives, far below that generous Liberty wherein our great and good *Creator* had eſtated us by his *Grand Charter of Nature*; and at laſt we die both untimely and unwillingly, many of us cut off in Youth, or in the prime of our ſtrength, to pleaſe the Palates of extravagant People, whoſe Luſts nothing but *Fleſh* can ſatisfie: Have we not then juſt reaſon, O Man! to complain of thy Injuſtice? Have we not cauſe to keep back and reſtrain thoſe daily renewed Fountains of *liquid Cryſtal*, wherewith we ſuſtain you; to ſhake off your Yoaks, and, inſpired with Rage and Revenge, tear you to pieces with our Horns? Yet we do none of theſe, but continue our drudging Services, and perpetual Tribute to the Milk-pail, and ſubmit our ſelves to your *Knives*, and your *Axes*; and yet neither your own Cruelties, nor our ſubmiſſive Patience, can mollifie you into greater Moderation; and can we chuſe then but ſend up our Complaints againſt you in a ſilent Eloquence to Heaven? And can you expect any thence in return, but Showers of Judgments upon your Heads, ſince you have thus preſumptuouſly opened the Fountains of Wrath, and brought in War and Deſtruction upon us?

The Sheep's Complaint.

If *Benefits* might expect other Returns than *Injuries*, and *Innocency* be thought worthy of *Indempnity* and *Protection*, we ſhould certainly enjoy as much Felicity as any part of the Creation whatſoever. For can there be any Creature that more liberally contributes to the Life and Accom-

Accommodation of Man; or that is of a ſofter and more gentle Temper, or behaves it ſelf more innocently towards all the reſt of its Fellow-Creatures? For our Creator hath indued us with a meek, friendly Nature; and we are contented to live as we were made; the various ſweet Herbs, and Flowers that grow on the tops of the Mountains, afford us ample ſatisfaction; and we are delighted in Solitarineſs and Cleanneſs; hence all the good and wiſe Men of old, always compared good natured Men unto us: We are free from Coveteouſneſs; for our Deſires exceed not the Neceſſities of Nature: Our Imaginations do not wander after the Varieties of foreign Regions; nor have we any occaſion to travel out of our own native Country, into other Climates; but ſometimes we are compelled, and forced away by our Covetous Keepers; but it hath always been the worſe for thoſe that tranſported either us, or our Wooll; ſo that it ſeems, where-ever we come, we are a Bleſſing; yet whitherſoever they carry us, we need no Interpreter; for we are not acquainted with the *Babylonical Language*, where one underſtandeth not another. Diſtances of Places, or various Elevations of the Pole, do not cauſe our Speech to differ; for we can as familiarly converſe with thoſe of our own kind, when removed a Thouſand Leagues off, as if we had ſtill remained on *Cotſwold Hills*, or *Salisbury Plain*; for we are not ſubject to the Tyranny of *School-Maſters*, or the Pedantry of *Grammer*, nor troubled to ſpend ſeven years under the filthy puniſhment of the *Rod*, or more cleanly Diſcipline of the *Ferula*, meerly to learn a few *Giberiſh Words*; but we bring into the World with us one ſimple and general Tone, or Sound; which we can vary and alter according to the degrees of our Spirits, Affections, and Paſſions: When we call for our ſtray'd Lambs, it is after one manner diſtinctly underſtood by thoſe of our Kind; and when we miſs our Fellows, 'tis another; but ſtill to them intelligible, that 'tis to ſuch a purpoſe; and ſo, when we call our Fellows into the Corn-fields, or when we have need of Paſturage, ſtill we ſend forth peculiar Tones, or Bleats. Our

Food, and our Drink is all ſimple, and natural; and therefore we are ſeldom ſick; and if we are, the chief cauſe thereof, is our *Shepherds* and *Guides*; who, for Coveteouſneſs of Gain, will half ſtarve, and founder us one half of the year, and then afterwards, in the declining part of the year, when all Graſs grows weak, groſs, and full of Phlegm, then they put us into freſh Cornfields, and other Paſtures; whereupon, thoſe Diſeaſes which are contracted for want of proper Food, and by the unskilful management of our Guides, do manifeſt themſelves ſometimes by breaking out with the *Scab*, and various other Diſeaſes. And alſo, when years happen very wet, eſpecially when ſtore of Rain comes in *Auguſt* or *September*, and cauſes Land floods, then if our Guides be not skilful, and very careful of us, we ſuffer *Epidemick Diſeaſes*; for thoſe of our kind are ſo tender-natur'd, and ſo equally temper'd, that we cannot bear any Extreams without manifeſt prejudice to our Healths, more eſpecially exceſſive Moiſture; for we are *Phlegmatick Sanguine* by our Natures, and a little inclined to *Melancholy*; for this Reaſon, very wet, dripping Seaſons, eſpecially in the Fall of the year, prove dangerous to us; and therefore, at ſuch times, our Owners ought to keep us pretty long in our Folds, and to feed us on the higheſt Grounds, that ſo the ſweet Influences of the Sun and Elements may dry and exhale that groſs Moiſture which the Night produces, before we feed thereupon, alſo they ſhould then give us ſome Hay or Corn in our Folds, which would not only dry up thoſe moiſt Humours, but ſtrengthen our Spirits, and enable us to withſtand thoſe malignant Dews; But moſt of our Keepers are altogether ignorant of our Nature, and ſo not only ſuffer us to fall, but by their ill conduct precipitate us into many Inconveniences; which, if we were left to the dictates of our own Inſtinct by Nature, we ſhould avoid; for we naturally delight on high Ground, as *Mountains*, *Downs*, and *high Corn-Fields*, and there we are very Healthy, never afflicted with the tortures of the *Stone*, the *trembling Palſie*, the *meager Con-*

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ſumption the *idle Gout*, or the *laſcivious POX*; we need not your *Bagnio's* or *Hot-Houſes*; we never are troubled with your horrid, purging, and vomiting Potions, nor crammed with *Bolus* and *Turpentine*; our Food and Drink is truly Natural, and Innocent, and ſuffer all Changes of the Elements and Seaſons without complaining: Our *Love* is as it were univerſal; and *War*, and *Strife*, and *Contention* are ſtrangers to our Folds: Our *Females* are chaſte; our *Males* free from *Jealouſie*; and our *young Ones* are at once the Emblems of *Innocency*, and *harmleſs Sport*, and *Recreation*; *Cleanneſs* and *Simplicity* dwell in the Root of our Lives, and the fierce wrathful Nature terrifies and troubles our Spirits; for which cauſe *Wolves*, *Dogs*, *Foxes*, *Bears*, *Lions*, &c. all Creatures in whoſe *Radix* the Wrath of God and Nature doth predominate, are our ſworn Enemies.

We are alſo very profitable to thoſe that keep us; for every Year we bring them a crop of fine, ſoft Wooll, which covers the Nakedneſs of our Princes, who oft-times become Proud by our Spoils; 'tis from us a moſt advantageous Stable-Commodity is raiſed, whereby whole Countries ſupport themſelves, and by which Multitudes of Merchants grow rich; nay, our very Dung or Excrement is ſo rich, that it cauſeth the Ground to bring forth abundance of Corn: But notwithſtanding all theſe obligations, our unreaſonable Task-Maſters (Men) are not contented; but after they have yearly plundered us, both of our native Raiment, and the Fruit of our Bodies, (our ſportive young ones,) and made the moſt they can of us living, aſſoon as our *Females* become ſuper-annuated, and not able every Spring to furniſh their voluptuous Tables with a *Lamb*, they call them *Old Crones*, and eſteem them little better than *Dogs* or *Cats*; but if they imagine they can make Money of us, they will for a ſmall time *Regale*, or flatteringly feaſt us with ſtore of Paſture; and when they think we are fat enough to gratifie their extravagant Deſires and Appetites, then are we ſold, driven, abuſed, and finally have our Throats cut, and our Bodies quartered, as if we had committed *Treaſon*.

Now, tell us ſeriouſly, Can there be any thing more ungrateful, cruel, and tyrannical? Do ſuch dealings look like Man in his firſt ſtate? Do not our innocent Cries, and dying Groans, under your mercileſs Hands, penetrate the very Heavens, and awaken even the centre of Wrath? For no violence can be done, but Wrath muſt have the chief hand in it; and 'tis alſo certain, if Men did not live in the power of the wrathful Nature, there would be no killing; for it is contrary both to the humane and divine Nature to deſtroy; and for this cauſe it is contrary to the Nature, not only of our kind, but to moſt other clean Beaſts, to eat Fleſh, or kill and prey upon any of their Fellow-Creatures. But on the other ſide, thoſe Beaſts that are unclean, and whoſe predominant Quality ſtands in the wrathful Nature, are all, or the moſt of them, led by a natural inſtinct, and inclination, to kill and prey upon ſome others of the Creation; nay, upon Man himſelf, if they find him at an advantage; becauſe thoſe bloody, ravenous Diſpoſitions are planted in the very Centre of their Lives; but thoſe of our kind, are in their *Radix* of near affinity to the undepraved, humane Nature. And therefore we will be bold, ſince we have obtained ſo much honour and liberty to plead our own innocent Cauſe, and tell our Governours, *viz.* (*Man,*) this ſerious Truth, That all Violence, as *beating*, *hurrying*, *hunting*, *hacking*, *baiting*, *killing*, *fighting*, *rage*, and *contention* whatſoever, be the occaſion what it will, does ariſe from the Fountain of *Marah*, the Root of Wrath, and Bitterneſs in Nature. And if our Lord (*Man*) were ſo innocent, wiſe, and ſimple-hearted, as not to hurry, kill, and deſtroy thoſe of our kind, and others of the like nature, then all *War* and *Contention* between thoſe of his own kind, would ceaſe; but ſo long as that terrible, fierce, wrathful Spirit predominates in Mankind, there will be continual *Wars*, *Rumors of Wars*, *Floss*, *Conſpiracies*, and *horrid Murthers and Aſſaſſinations amongſt themſelves*; nor can we hope to eſcape their bloody hands, but our Lives muſt be ſubject to all kind of Miſeries, and we muſt be con-

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contented to be led, not only to the *Shearer*, but alſo to the *Slaughter-houſe* in Silence, as well as Innocence, and ſhall not lift up our Voice to repine or complain (to them) any more, ſince they ſerved that great. and moſt holy *Shepherd* in the ſame manner, even the Saviour of the World, that was ſo far from *Killing*, that he laid down his Life for his *Sheep*.

The Horſes Complaint againſt their Maſters.

Has not the Creator of all Beings endued us with great Spirits, and ſtrong Bodies; excellent Shapes, and delicate Forms; not only pleaſant to behold, but of great uſe to Mankind; bringing to them, by our Labours, a thouſand daily Benefits? By our Strength we tear and plow up the ſtubborn Earth, and harrow her obdurate Clods: We carry them through Dirt and Mire, ſwim with them through the Waters, and bear them over dangerous places, and often hazard our Lives with willingneſs to ſave theirs: We, with great Toil and Labour, draw their Luggage in Carts and Wains; and their fat, lazy Paunches in Chariots and Coaches: In Caſes of Expedition they ride us Poſt, and by our help remove themſelves above an hundred Miles in a very few Hours. All this we do, and are contented to do; but what is reaſonable, and agreeable to our Natures, will not ſatisfie the unreaſonable Deſires and Luſts of our Maſters; but through many Abuſes, and cruel Strains, and immoderate Labours, which they force us to, even beyond the power and ſtrength of our Nature, they have ſo wounded our Spirits, and deſtroyed our Natural Heat, that although our Creator hath endued us with great Spirits, and Bodies ſtrong and healthful, beyond moſt of our Fellow-Creatures, yet we are now become liable to as many Diſeaſes almoſt as our intemperate Maſters are themſelves.

To enumerate all the Grievances we ſuffer, would be endleſs: Some of our *Tyrants* will gallop us many Miles, till we are all over in a Foam and Sweat, and then tie

us at an *Ale-houſe*-door, in the cold Dirt, whilſt they are *Carouzing* and *Huzzaing*, like *mad Devils*, with their roaring Companions, and never regard us, who in the mean time become *Founder'd*, or catch the *Faſhions*, or ſome other Diſeaſe, that perhaps hangs upon us as long as we live; and when, at Midnight, they have finiſh'd their Revels, *up they get again on our Backs, and ſwitch and ſpur through Thick and Thin, over Hedge and Ditch, ready to break both our Necks and their own at every ſtep, as if the Devil drove them.* Others lade us with exceſſive Burthens; and if we go not as faſt as they would have us, then they *plow* our Sides with their *armed Heels*, and beat us without any Reaſon or Humanity: Nay, ſome of our Drivers are ſo *poſſeſſed* with a *deviliſh violent Spirit*; that, for getting the value of Six Pence, they will whip and beat us like *Furies*, and make us draw, or carry ſuch exceſſive Burthens, that we ſtrain our Eyes out of our Heads, and break our very Backs; and if we complain, as oft-times we do, by our unwillingneſs to go, then they will not only belabour us with their Whips and their Cudgels, but *curſe* us with a thouſand *horrid Execrations*, and many *deviliſh Wiſhes*; which ſometimes do awaken the very Wrath of Nature in us, and makes us ſullen, croſs, and ſtubborn; and then they abuſe us yet more.

Others make uſe of us to hunt our Fellow Creatures; and riding us exceſſively, deſtroy many of us in that *Sport*, as they wickedly call it. There are another ſort of things called *Idle Men*, or *Gentlemen*, (but nothing gentle do we find from them,) who finding ſome of us endued by God with great Celerity, and Swiftneſs of Foot, they put us upon Running of Races one with another, for to gratifie their fooliſh *Vanity*, *Pride*, and *Covetouſneſs*. Likewiſe when Ambition, Malice, Revenge, or ſome other wrathful Paſſions, ſet *Princes* and *Nations* at variance; or when Inſurrections and Rebellions are raiſed, and Wars are waged; though we have neither hand in the Quarrel, nor are like to get any ſhare of Honour or Spoil by the Victory, yet we are forced to

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do a great part of the Service; and with the hazard of our Lives, ruſh into the Battle; and by being uſed to the *Martial Sounds* of Trumpets, Drums, and Guns, we become as mad and outrageous as our Riders, and ſeem to take delight in thoſe Violences and Confuſions; and yet, after all our Services, ſometimes our Riders, in hard Sieges, will kill and eat us: And many times, when we grow old, we are knock'd on the Head, and made Dogs-meat; our Days ſhortned without any Conſideration of our paſt Merits, and our murther'd Carcaſes given to feed a Company of ravenous Hounds.

Is it not hard that we ſhould be thus dealt with, and be made to undergo ſuch terrible Slavery; as ſometimes when former unreaſonable Labours have drawn out our Eyes, yet even then no Reſt, no Compaſſion is extended to us; but, blind as we are, we are put into the *Mill*, and there forced to drudge out the Remainder of our Life in a Circle of Miſery? Have we not juſt Reaſon to complain of ſuch cruel Uſage, ſeeing we are the Delight and Pleaſure of moſt Men, and the Companions of Princes? And if we that are their Favourites endure ſuch Hardſhips from them, what can other Creatures expect? Nay, for all they pretend to admire and love us, yet they treat us worſe than other Creatures: The *Sheep* and the *Cows* live at eaſe; and Shepherds are much more Compaſſionate, tender-ſpirited People, than thoſe that have the Government of us; for when their Lords are pleaſed to prepare them for the Slaughter, they put them into a goodly Paſture, where they have Reſt and Plenty; and when they are grown fat, though they kill them, yet they afford them an honourable Burial; interring their *Carcaſes* in their own Paunches, and mixing their dead Fleſh with good Liquor, and the precious Juice of the Grape, and fragrant Spices: But when we have ſpent all our youthful Days in over-hard Labour, and continual Travel, and ſuffered ſo many Inconveniences from Man, and for his ſake contracted many Diſeaſes; then, to make us amends, when we are almoſt ready to ſtarve, without ever cheriſhing us up,

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they knock us on the Head, and fling our Corps to the worſt of Dogs, *viz.* filthy, ravenous, bawling Hounds. This is our Reward amongſt the Sons of Men.

But let Man know this for a certain Truth, *That the Groaning of that Creature that ſuffereth Wrong, is the beginning of Pain and Torment to him that doth it*; and tho' we are dumb, and cannot call to our *Creator* after the manner of Men, with diſſembling Hearts, and lying Tongues, yet we ſend up our Petitions to him after another Method, and in a natural way, and are ſure to be heard; for we move the Principles of Nature by a certain *ſympathetical Operation*, which awakens the Wrath, and draws down Judgments on the Oppreſſors.

For moſt of the Sons of Men are deceived, to think that it is no Evil to abuſe and tyrannize over the inferiour Creatures, as though we had no ſenſe or feeling of our Pains. Are not we the Work of the great *Creator*'s Hand? And though we are not ſo highly graduated in Nature as Man, yet we ſerve him (for the moſt part much more truly and conſtantly) in our ſtation, for his Honour and Glory. Do we not proceed from the very ſame Earth Man did? Are not we compounded of the ſeven-fold Nature as well as he? Is there auy Element wanting in us; and do not we contain the true Nature and Property of them all? Is it not by the inviſible Spirit, and wonderful Power of our *Creator*, that we live, and move, and have our Being? Are we not the Sons of the Stars and Elements, even as Man himſelf? 'Tis true, we are not endued with the Divine Principle of *Light*, nor have we *immortal Souls*, as Men have; therefore our *Creator* doth not require that of us, as he doth of Man, who is the compleat Image of God and Nature, endued with Gifts Divine as well as Natural, and in every particular fitted to be a Prince and Governour; but he has not ſtood in, nor kept to that eſſential Law, but proved diſobedient to the *Voice of Wiſdom*, and enter'd with his Deſires, not only into the Nature of the wild, ſavage Beaſts of Prey, but awakened the fierce Wrath, and thereby deprived himſelf of the Divine Underſtanding,

derſtanding, and true Method of Governing, and would fain be an abſolute *Monarch*, or arbitrary *Tyrant*; making nothing at his pleaſure to break the Laws of God, and invade and deſtroy all the Rights and Privileges of the inferiour Creatures. But our *Creator will* retalliate all our Wrongs; nay, the very Arts of Violence uſed unto us, naturally carry with them their own Puniſhment; therefore all thoſe that uſe us roughly, and oppreſs us, and ſuch as are of killing Occupations, are generally headſtrong, violent, ſurly, and cruel.

But though we do undeſervedly ſuffer many Miſeries, this is our Comfort, our Lives are thereby ſhortned; and when Death comes, we are totally releaſed from all our Slavery, and hard Labours: But it is not ſo with our *tyrannick Maſters*; their Works will follow them to *Eternity*, and they cannot eſcape *Divine Vengeance*, if they do not, on this ſide the Grave, repent and forſake all their ſinful Vanities and Oppreſſions. Therefore, O Man! conſider thy Ways, and thy End, and what Principle is predominant in thee; and if thou expecteſt to *die the Death of the Righteous*, remember — *That the righteous Man is merciful to his Beaſt.*

CHAP. XVI.

Of Herbs, *the* proper Seaſons of gathering them, *and Ways to* preſerve them, *ſo as they may not loſe their Virtues.*

GReat is the Excellency of *Herbs*, *Plants*, and *Vegetables*, both for *Food* and *Phyſick*, and almoſt innumerable their Virtues; but two things are eſpecially to be regarded: 1. That they be gathered in their proper time: And 2. So to preſerve them after they be gathered, that when you have occaſion to uſe them, they may not have loſt their Virtue.

As to the *firſt*, We read, *Gen.* 1. 14. that *God ſaid, Let there be Lights in the Firmaments of Heaven, to divide*

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the Day from the Night; and let them be for Signs, and for Seasons, and for Days, and for Years. And *V.* 16. *God made two great Lights, the greater to rule the Day, and the lesser to rule the Night.* And the wise King witnesseth, *That there is a proper Time and Season for doing all Things under the Sun.* As the Creator made all things in a certain Measure of Time, so all things, both *Celestial* and *Terrestrial*, do vary and alter according to Time: The heavenly Bodies, the *Planets*, have their Time of Strength and Weakness; sometimes near the Earth, sometimes remote, sometimes in friendly places of the Heavens, and agreeable to their own Natures; thence called their *Houses*, their *Joys*, their *Exaltations*; at other times in Signs of contrary Qualities, which are called their *Detriment*, or their *Fall*; sometimes by friendly *Aspects* they are assisted, and fortified; at other times, by *Malevolent Rays* they are *debilitated*; and hence they have variously, at several Seasons respectively, their good and evil Influences and Operations in all inferiour Bodies; especially such as are assimulated unto them, and thence said to be governed by them.

Does not the Excellency of *Vocal* and *Instrumental Harmony* consist in a proper Measure of Time? And are not the *Complexions*, *Shapes*, *Forms*, *Inclinations*, and *Dispositions*, both of Men and Beasts, good or evil, handsome or the contrary, according to the time of Conception and Birth, and according as the benevolent or malevolent Configurations of the superiour Constellations are at that time. Also the Lord has ordained a certain measure and number of Days for the Females of all sorts of Creatures to go with Young, *viz.* between the Conception and Birth: And is there not a certain Time and Season for the Sowing of all Grains and Seeds? And as every thing is timed, the Effects are better or worse: Also there is a proper Time for the cutting of Corn and Grass, and gathering of Fruits. Every Man and Woman have their Time of Strength and Weakness, and all Beasts have the same; so have all *Herbs*, *Fruits*, and *Grains* their Seasons, and proper Times, when their Virtues

Virtues are at the higheſt; therefore I have thought it convenient to give ſome Directions for the gathering of ſome of the moſt *material Herbs*; and when thoſe *Conſtellations* that govern them are ſtrong, and well dignified, either by *Houſe*, *Exaltation*, or friendly *Configuration* with the *Fortunes*, or by being *Angular*, and the like; at which times all *Vegetations* are in their flouriſhing ſtate, and will prove the more effectual in the curing and preventing of Diſeaſes, more eſpecially if the ſubſequent Rules of *drying* and *preſerving* of them afterwards be obſerved.

But this is to be noted, that ſometimes it happens that ſome ſorts of *Herbs* cannot be gathered in two or three Years time under good *Influences*, by reaſon their *Significators* are debilitated; but if *Herbs* are gathered and preſerved as we direct, they will keep two or three Years, but the firſt and ſecond Year they are beſt. It is alſo to be noted, that on the friendly *Aſpects* and *Conjunctions* of the *Planets*, the ſecret Virtues of *Herbs* are multiplied and manifeſted; and if the *Phyſician*, or other Uſer of them, knows them, and have Judgment to uſe them, they may perform great Cures: But if they ſhall take the groſs, flegmy Herbs, without diſtinction, and adminiſter them, without ſeparating the crude, earthy parts from the more *ſpirituous* and *balſamick Virtues*, they often prove *deſtructive* rather than *ſanative*; increaſing the Malignity of the Diſeaſes and Venoms in the Body, rather than expelling them. Would it not be very eaſie both for the Learned, and alſo for the Unlearned, even every one, to get an *infallible Medicine*, and cure every Diſeaſe, if it were true which the Ancients have left on Record of *Herbs*, appropriating one *Herb* to cure forty or fifty ſeveral Diſeaſes, and defects of Nature; which do generally deceive all thoſe that do rely upon and follow their *Receipts* and *Traditions*, as ſhall more at large be demonſtrated from a true Ground in Nature.

Here follows the Tables for the gathering of *Herbs* in their proper Times.

A TABLE *shewing the apt times to gather Herbs Astrologically; that is, when the Planets that govern them are Dignified, and in friendly Aspects, being here calculated for Nineteen Years.*

Herbs under ♄ *Saturn.*

April & *May*

Buckthorne, Plantane, ♐
Comfry, ♑
Cross-wort, ♒
Elm-Tree, ♒
Flexweed, ♓
Fumitory, ♑
Water-fern, ♍
Peach-Tree, ♑
Snake-weed, ♏

May and *June*

Arsmart, ♏
Buckthorn, ♍
Clowns, Woundwor. ♒
Seatica Creeses, ♐
Harts ease, ♒
Horse tail, ♑
Knapweed, ♒
Knot-grass, ♑
Mullen, ♒
Redbeets, ♍
Solomons seal, ♍
Servis Tree, ♐
Shepherds purse, ♍
Stinking glad Vine, ♍
Tamarishtree, ♑
Throughleaf, ♒

June and *July*

Amaranthus, ♍
Byfoyle, ♒
Blewbottle, ♑
Wild Campions, ♒
Dodder of thime, ♒
Goutwort, ♒
Hemlock, ♍
Henbane, ♍
Nightshade, ♒
Rupturewort, ♑
Spleenwort, ♒
Woundwort, ♑

August and *September.*

Bistote, ♒
Devils bit, ♍
Pellitory of the Oak, ♍

October and *November.*

Blackthorne, ♍
Hemp, ♒
Hawk weed, ♒
Loose strife, ♍
Medler, ♒
Moss, ♍
Popler tree, ♒
Quince tree, ♍

December.

Ivy, ♒
Bl. Hellibore, ♍

Ann. Dom	April.	May.	June.	July.	Aug.	Sept.	October.	Novem	December.
1683	14 23	2 11	12	4 23	6 30	25	13 14 15	15	8 15 24
1684	4 14	19 29	11 21	6	17 19	1 29	9 19 27	15	24
1685	13 22	2 11	22 23	13	14	2	8 19	9 16 29	25
1686	4 13	11 21	21	7 11	16 20	15 24	6 13	16	4
1687	4 14	2 21	7 12	8 20	22 26	22 28	7	17	3
1688	24 22	1 19	5 17	6 16	8	29	4 9	20	84
1689	9 30	18	2 19	7 25	14 28		2 3 21	26	26
1690		5	1 6 22	26	7 26	21	6 13	2 19 24	
1691	1 22	5	6	5 22	1 24	7 20		12 24	
1692		21	2	16 19	20 24	20		9 22	
1693	17	13		17 19 28		6 30	12 28	21	5 22
1694	12	29	6	16	9	5	10 11	1 24	9 10 16 24
1695	6 24	17 24		12	21 29	4 5	10 23		28
1696	10	5 13 30	21	5	30	1 2	10 17	3 15 25	8 14
1697	9	10 18	5			113	23	14 28	14 27
1698	8	10 19 31		3	21	2 25	10	26 28	21 22
1699	6 8	24	1 21 30	12			8 10 13 21	28	1 8
1700	2 20	11 12	24 27	23			6 19	8 29	3 19 21
1701	4	4 26	9 25	3 8 9			2 29	1 21	

Herbs

Herbs under ♃ *Jupiter*.

April and *May*		*May* and *June*		*June* and *July*		*August* and *September*.	
Bill-berries,	♋	Alexander,	♋	Agremony,	♋		
		Avens,	♐	Asparagus,	♐	Hazle-tree,	♐
		Balme,	♋	Burriage,	♌		
Chervil,	♌	Copmary,	♋	Clove-Gil-	}		
		Cinquefoyl,	♐	liflowers,	} ♋		
		Dogs-grass,	♋	Dock,	♋	*October* and	
Cheas-nut,	♐	Endive,	♋	Fig-tree,	♋	*November*.	
		Roses,	♋	House-leek,	♋		
		White-beet,	♋	Long-wort,	♓		
Scurvy-grass,		Wood-betony,	♈	Sage,	♋	Horse-tongue,	♐
				Samphire,	♓		
				Sucory,	♐	Liver-wort,	♓

Ann. Dom	April.	May.	June.	July.	August.	Septemb.	October.	Novemb.
1683	18	2 9 29	27	9	16 25	7	5 31	17 14 23
1684	5 22 27	11 31	29	12 24	29	15		13 29
1685		5 24 29		20 30 31	6 31	1 12 30	16	4 13
1686			13 24	5	4 12		24	12 15
1687	3		6 21	12 27	28 29		3 10 11	23
1688	9	6 25 29				1 12	18	2
1689	4 24 25	18	12 13 16	7 21 28	6		4	7 10
1690		6 10 11	9	20	18 27		3	9 25 28
1691	15	21 25	19 20	6 14 23		11		
1692	20 30	7 27		24 27	2 13	5 14 27	3 19	14
1693	15	24	13 14 27		13	1	4 7	3 5
1694	30	28	29 30	19	6 20 23	2	4 6 28	18 27
1695	12 19 21	3	3 4 30	17 31		7 9	17	5 9
1696	26	9 23	9 13	3 5 17	4 12	11 12 18	22	9
1697	15	15 28	20			21 28	20 27 29	14 27
1698			11 29	16 31	17 22	5 26		19 24
1699	5 7	18		23	1 21	5	7 10 14	
1700	3	10	3	28	7	3 22	24 30 31	8
1701	9 15 26	10	9 15 16 17			15	6 9	2 18

Herbs

Herbs under ♂ *Mars.*

June and *July.*	*Auguſt.*	*September.*	*October* and *November.*
Thiſtle, m	Ground Baſil, m	Flee-wort, ♀	Hawk-weed, m
Cotton Thiſtle, m	Bucher-broom, m	Muſtard, ♀	Madder, m
Alheale, m	Broom, m	Taper-wort, ♀	Onions, m
Barberries, m	Hawthorn,	Wormwood, ♀	Ovin,
Cardus Benedictus, ♀	Nettles,		
Buck, m	Rubarb,		
Doves foot, ♀			
Dragones, m			
Flex-weed, m			
Furſbuſh, m			
Garlick, m			
Maſter-wort, m			
Pepper-wort, ♀			
Ground-pine, m			
Reſt-harrow, m			
Round-docks, m			

Ann. Dom	June.	July.	Auguſt.	Septem.	October.	November.
1683	27	15		12 21	14 15 26	7 11
1684	7 11	4 21		21 24	13 25	26
1685		7 15 23		1 25	19	
1686	2 13 29	14 18			2	30
1687	5 15		4 10 23	29	9 11	
1688	28	19	15 24	1 18		
1689	12 25	19 28	17 30	29		7
1690	9	14	7	4 30		7 17 16 28
1691	29	6 21	8	9	11 31	17
1692	7 13	4 28	20 25	21		11 18
1693		4 10 22			4 8	8 27
1694	6 18		13	5 18		
1695	29		2 6	8 17		30
1696	6 13 21	9 28	9 25	17	1 22	19
1697	5 20 28			5 6	12 21 29	6 10
1698		3 9	12 28	18 28		13 21
1699	0 00 21	5	7	5		1 28
1700	0 21 26	3 28			30	
1701	9 18 26	5 9			4	3

Herbs under ☉ *Sol.*

April, May and *June.*		*June* and *July.*		*August* and *Septem.*	
One blade,	♌	St. John's Wort,	♌	Aſh-tree,	♌
Butter bur,	♐			Bay-tree,	♈
Angelica,	♌	Marigolds,	♌	Piony,	♈
Burnet,	♋			Saffron,	♌
Cellindine,	♌	Miſſelto,	♈		
Eye-bright,	♈			*October* and	
Pimpernel,	♌	Small centry,	♈	*November.*	
Roſe a ſolis,	♋				
Roſemary,	♌				
Rue,	♌	Tormentile,		Juniper-berry-buſh,	♌
Wall-nut-trees,	♌				

Ann. Dom	April.	May.	June.	July.	Aug.	Septem.	Octo.	Novem.
1682								
1683		18 23 27	7 29	19	6 16	1	14 31	8 15
1684	6 22	1	9 18 23		14 19	15	22 27	26
1685	16 20	24		15 29		2	6 16	9 28
1686	5	3 20	28	7 13 18	31	15 20		8 14
1687	2 29	16 26	11	20 27		4 28 29	3 18	
1688	10	6 28	10 13		16 24	28	9	3
1689	4	26	22	30	14 17	12	4 21	17
1690	6	11 13	19 21	10 20	25 26	30		1 29
1691	26	10		5	27	7	11 16	5 14
1692	9	7 31	13 16	26 22	23	18 29	2	11 20
1693		11	18 20	6 22 28		1 13 30	30	5 18
1694	3 12 20		3 6	18	9 26		4 8 11	
1695	2 24				9 20	8 22	23	6 26
1696	1 26	5 20		3 12 28	23	13 18		2 10
1697		5 18 20	12	2	4 18	13	12 20	15
1698	7 19	7 31	12 29		2	5 18 25	9	19 26
1699	3 7 8	20 23	12	16	1	24	7 8	5 12 19
1700	20	2 10	21 24		21	3 5	19	8 28
1701	9 12	4	14 17	5 8	19		1 9	1

Herbs under ♀ *Venus.*

April and *May*

Alehoofe, ♂
White Archangel, ♓
Beans, ♓
Black Elder-tree, ♋
Colts-foot, ♈
Cowſlips, ♓
Collibine, ♊
Common Elder-tree, ♐
Cherry-tree, ♓
Daiſies, ♋
Cude Weed, ♂
Ladiesbed ſtraw, ♂
LadiesMantle, ♂
Self-heal, ♓
Wood ſorrel, ♍
Wall-Pennyroyal ♓

May and *June*

DwarfEldertree,
Featherfew, ♂
Diep-wort, ♓
DamaskRoſes, ♂
Groundſel, ♂
Hartichoaks,
Honey-ſuckles ♂
Herb Robert, ♓
Mint, ♌
Money-wort, ♂
Meed ſweet, ♓
Nep, ♂
Penny-royal, ♓
Plantane, ♓
Senicle, ♓
Strawberries,

June and *July*

Askanot, ♋
Arch Stinking, ♏
Beech-tree, ♓
Biſhops weed, ♋
Blackberry-buſh ♋
Burdock, ♂
Camomile, ♓
Crabs-claws, ♂
French-beans, ♂
Figwort, ♓
Golden Rode, ♂
Gromill, ♓
Gooſeberrybuſh, ♂
Horehound, ♈
Motherwort, ♓
Mugwort, ♂
Mother of thime ♈
Ragwort, ♋
Wood-ſage, ♂
Spignole, ♍
Vervine, ♂
Sow Thiſtle, ♈
Sope wort, *alias*,
Sothern-wood, ♓

August and *September.*

Winter-cherries ♓
Darnel, ♂
Eringo, ♂
Peach-tree, ♓
Plumbs, ♂
Wheat, ♓
Yarrow, ♂

October and *November.*

Garden-Parſnip ♂

Ann. Dom	April.	May.	June.	July.	Auguſt.	Septem.	Octob.	Novem
1683		9	9 25	4 9 15	28	7	19 26	1 8
1684	28	11	28	18	21 25	1 21 23	9 15 25	13
1685	11	23 29	10 18 22	7 20	14 17	18 25	8	13 29
1686	3 5	8	2 21		3 20	1	4 5 13	
1687	15 24		12 21		7 10 12	13 23		2 8 28
1688	9	14 29	17		8 24 23	29	18 26	20
1689	19 24 29	5 6	5 13 16	21 25		29	2 10 31	10
1690	5 6	6 21	6 24	14 16		21	3	10 17
1691	22	12 25	3		1 8	11 20	17 18	5 12
1692		29	2 11 23	6 28	11 23			9 14
1693	15 17	16	14 16	4 13 19	13 31	6	7 8 28	
1694	3	29	29	3	12	2 11 28	28	1
1695	6	3 26	30	12	9 19	4 8 9	25	6 9
1696	10	12 23 30		17 26	9 23 30	9 12	1 17 31	9 30
1697	15	27	12 28			4 6 28	13 23	27
1698	7 22 29	19	1 10	9	21	26	10 17	6 9
1699	16	9 18 24		12	7 21	28	13 14	5 10
1700	3	11	16		2 21		24	29
1701	22 29	13	14 16 26	3	10	15	3 4	2 2

Herbs under ☿ *Mercury.*

May and *June.*		*July.*		*October* and *Novem.*	
Amara Dulces,	♍	Jack by the hedge,	♍	Maple-tree,	♊
Dill,	♊				
Fern,	♍	Scabious,	♊	White maidens-hair,	♍
Fennel,	♊				
Germender,	♍	Smallage,	♊	Liquoriſh,	♍
Lillies of the Valley,	♍	Carraway,		Wild-Carrot	
Parſley,	♊	Horehound,		Sweet-Marjorem,	♈
Pellitory of Spain,	♊	Savory,		Mulberry-tree,	

Ann. Dom	May.	June.	July.	October.	November.
1683	18 20 22	9 25	19	5	8 11 14 23
1684	8 19 31	29 30	4 18 24	13 15 19 22	15
1685	5	9 10	13 23 29 30	6	4 16 28
1686	20		5 11 13 14	5 6	8 12 16 30
1687		7 15 28	8 12	7 9 10 18	2 17 23
1688	9 25	5 28	6	4 19 26	
1689	2 6 7 26	2 3 5 25	19 31	3 10 31	17
1690	3 12 13 31	1 24	11	6 31	1 7 10 24 26 27 29
1691	12 21	3 21 23 29	14 21 22	16 18 31	24
1692	31	7 11	4 6 19 22 24	19	17 20 22
1693	11 16	27	6 10 13 17	12 30	3 11 21
1694	28	19 20 30	3 16	6 8 10	8 18 24
1695	17	4 6 29	17 31	10 17 25	26
1696	9 13 20	7 9	19 21 26	10 31	10 15 25
1697	10 17 27		2	13 25 27 28	14 19 28
1698	10	1 11	16	9 12 17	9 10 24 28
1699	9 22 23	29	5 16 23	21 22	12 13 17 28
1700	2	3 16 26 27 28		20 21 31	1 15
1701	10 26	14 15 18 25		1 6 21	2 18

Novem.
1 8
13
13 29
2 8 28
20
10 20
10 17 19
5 12
9 14
1
6 9
9 30
27
6 9
5 10 17
29
2 21

Herbs under ☽ *Luna.*

April, *May*, and *June*

Adders Tongue, ♋
Water Cultropes, ♋
Chick-Weed, ♋
Coral-wort, ♋
Water-creeſes, ♋
Duckmeat, ♋
Flower-de-luce, ♋
Ladyſmocks, ♋
Lettice, ♋
Moon-wort, ♋
Brink-Vervine, ♋
Clary, ♈
Wild-clary, ♈
Mouſe-Ear, ♋
Orpine, ♈
Poppy, ♋
Rattle-graſs, ♋
White Roſes, ♋

July.

♋ Clivers, ♋
♓ Cucumbers, ♋
♋ Water-flags, ♋
♓ Flew-elling, ♓
♓ Water-Lilly, ♓
♋ Purſlain, ♋
♈ White Saxafrage, ♋
♈ Willow-tree, ♋
♋ Looſs-ſtrife, ♋

Ann. Dom	April.	May.	June.	July.
1683	16 21	14 25	9 15	9 13
1684	5 14 23	4 14	4 26 27	1 2 24
1685	12 23	20 28	11 21	10 25
1686	8 23	2 22	10 20 29	4 15 28
1687	1 12	6 28	4 29 30	28
1688	14	28	13 29 30	6 7
1689	13 27 28	3 10 11	8 16	5 6
1690	23 24 29	2 26	7 8	7 8
1691	4 28	13 14	15 16	3 4
1692	7 30	1 9 10	7 8 20	3 30
1693	5 17 18	14 21	4 18 28	3 28
1694	3 4 19 20	21	8 18	12
1695	4 14	2 3	2 4	1 2 4
1696	9 10 29 30	1 2 18 19	2 3 30	22 23
1697	2 6 14 20	5	26	5 6
1698	21 26	10 11	26	2 16 17
1699	10 15	14 15	8 17 26	10 11 26
1700	6 14 27	2 11		13
1701	26 30	2 21 22 23	5 6 15 25	4 14

The

The Explanation of the Tables.

Firſt, Look for the Plant that you have a mind to gather, in the Table, and that will tell you what Month they muſt be gathered in; and then look in the Table of Months, and there you will find what Days will be beſt to gather them in.

As for Example.

I would know what time is beſt in the Year 1683. to gather *Fleewort*; looking in the Table, I find *Fleewort* to be an Herb of *Mars*, and to be gathered in *September*; then look underneath for *September*, and againſt the Year 1683. I find 12 and 21, which doth ſhew, that the 12th and the 21ſt are the beſt Days to gather that Herb in.

Again, I deſire to know what time is beſt, in the Year 1684. to gather *Scurvey-Graſs* in, I find *Scurvey-Graſs* to be an Herb of *Jupiter*, and to be gathered in *April* and *May*; then look in the Table underneath for *April* and *May*, and againſt 1684. I find 5 22 27, 11 31. which ſhews that the 5 22 27 Days of *April*, and the 11 and 31 Days of *May*, are the beſt times to gather that Herb in; and ſo of the reſt.

When you have gathered your *Herbs* in their proper Seaſons, not only thoſe you intended for Phyſical Operations, but alſo ſuch as you keep for common uſes, you are in every particular to obſerve the ſame Method and Rules that Husbandmen do in making of their Hay, that is, to dry them in the Sun, where the pleaſant lively Rays of the Air have their free Influences, and to keep them duly turned, until the groſs moiſture, and phlegmy ſubſtance be *Exhaled*, or conſumed by the Sun and Elements; and if the Seaſon be *dry*, the beſt way is to put them together as they do Hay, and let them lie out all Night; but if not, then put them in the Houſe at Nights, and when they are ſufficiently dryed, then

make ſtrong Paper-Baggs, and ſtuff them in as hard as poſſibly you can, tying them up cloſe, and lay them in ſome open airy dry Room; but in the Winter, when the Air is humid, you may diſpoſe of them in Rooms where Fire is kept, but not too near; for too much either Heat or Moiſture, quickly deſtroys their pure Vertues; for the *Volatile parts*, when the ſlimy Subſtance is digeſted, will not endure any Violence without manifeſt Injury to the whole.

2. *Herbs* thus preſerved, are beſt for all uſes, when they have lain together two, three, or four Months in the Bags, for in that time they will heat and ferment, and paſs through another Digeſtion, which does conſume a certain fainty moiſt Quality (which the Sun and Elements could not deſtroy in the firſt Preparation, without Prejudice to the whole) whereby their pure *Spirituous Parts* become more free and *Volatile*, and will give forth their good Vertues as readily as *Mault* does, when they ſhall be put into any proper *Menſtruum* or *Liquor*. *Herbs*, I ſay, thus ordered, are fit for all Phyſical and Common Operations; do not the Husbandmen obſerve all the fore-mentioned Rules in making their *Hay?* viz. when they have dryed it in the Sun and open Air, not in the Shade (as *Phyſicians* and *Apothecaries* do who deſtroy thereby the Vertue of their *Herbs*) then they make it into ſmall *Cocks*, and let it ſtand two or three days, or more, as the Weather will permit; after which, many will make it into large *Ricks*, viz. Almoſt a load or more in each, and let it ſtand two or three Weeks more, which does prepare and make it fitter to be made into *Stacks* or *Mows*, where it muſt ſettle very cloſe, and heat and ferment, and ſo in four or five Months time it will, by this ſecond Fermentation, digeſt and deſtroy that moiſt fainty Quality, which all *Hay* newly made does plentifully contain; after this it ſends forth a finer or more pure *Scent* and *Smell*, and is far better for all Cattel: Where by the way it is to be noted, that *Hay* made into *Stacks* in the open Air, is to be preferred before that in Barns or Houſes; for the former

former will ſettle much harder and cloſer, becauſe the pure thin *Spirituous Vapours* of the Air do penetrate it, and thereby keep the *Spirituous Parts* living, and free from Suffocation, or contracting any groſs humidity, which all places do abound with, where the pleaſant comforting Rays of the Sun and Air are hindred from their having their free *Ingreſs*, *Egreſs* and *Regreſs*; therefore ſuch Hay has a more odoriferous ſmell, that proceeds from the goodneſs and ſtrength of the *Spirituous Parts*, and all ſorts of Cattel will chuſe to eat this before any other, eſpecially *Sheep*, who are of all others moſt curious. Whereas *Hay* put into Barns, *&c.* will not ſettle ſo hard and cloſe, though never ſo much care and pains be taken in treading it down; the Reaſon is, becauſe the Sun and Air are ſhut out by the Walls and cloſeneſs of the Houſes, ſo that there is great ſtore of Humidity that ſuffocates the *Volatile Spirits*.

3. In drying your Herbs, care ought to be taken that the ſame be neither too much nor little; for the Sun and Air, by their ſecret Influence, exhale, conſume and deſtroy the groſs Humidity and Phlegm, that before did hold the *Spirituous Quality* captive, which hereby is ſet at liberty; as is manifeſt in all *Herbs* and *Graſs*, whilſt it remains green and unſeparated; if you ſmell to it, its ſcent is *groſs*, *fulſome* and *earthy*; but when the Sun and Elements have made ſeparation, then it ſends forth a Smell moſt Fragrant and Delightſom, perfuming the whole Field with its wholeſome Odours; but then if the ſame be there too long continued, the very ſame Influences which exhaled and deſtroyed the groſs phlegmy Body, will alſo prey upon and conſume the *Spirituous Parts* too, as all obſerving *Husbandmen* do know; and then ſuch *Herbs*, or any other thing of like Nature, will not have any true Vertue or Life in them. On the other ſide, if they be not dryed enough, the groſs phlegmy Subſtance that remains will ſuffocate the pure *Spirits*, and cauſe *Putrefaction*, and kindle the *bitter*, *ſower* and *aſtringent* Qualities, which in a ſhort time will deſtroy all the pure *Balſamick Vertues*.

4. If any kind of *Herbs* be dryed in the Shade or Houſe, they thereby loſe all their good Vertues, or very much impair them; For, *'Tis the Sun and open Air that keeps the Volatile Spirits, and Balſamick Virtues living*, for want whereof, the true Life, and ſpirituous Properties will be ſuffocated and deſtroyed. Is not the Air of all Houſes groſs, fulſome and humid, if you compare it with the common Air abroad? Are not all *Inſects* and *Vermin* generated in ſhady dull places? and whence is it, but through the great ſtore of *Humidity* and groſs *Vapours*, which ſuch places do contract? Thus *Moths* are bred in Garments that are kept in cloſe places, where the Air has not its free Influences; whereas on the contrary, the Sun Beams, and open Air, prevent the generation of ſuch *Vermin.*

But now contrary to Nature, Reaſon and common Senſe, the faſhion which our *Lip-learned Phyſicians*, and *Apothecaries* that ſerve a perpetual *Apprenticeſhip* to Tradition, practice is this.—They dry their *Herbs* in the Shade, and afterwards expoſe them to the *Sulpherous Stinking Humid Air* of their Houſes. But, I believe, ſhould the Learneďſt *Doctor* or *Pot-carrier* of them all, tell a Country-man, that the beſt way to preſerve the ſtrength and natural Virtues of his *Hay*, were to dry it in the Shade or Houſe, he could not but laugh at their ſimplicity; for he knows that *Hay* ſo dried and made, would ſtarve his Cattel, and that that proves the beſt *Hay*, which is made when the Sun ſhines clear, and in a freſh gale of Wind: For 'tis the pure thin *Spirituous Vapours* of the Air that penetrate all Bodies, and keep the *Spirits* of each thing living in all Preparations.

A Man would think it almoſt impoſſible, for thoſe that make it their whole buſineſs to prepare Medicines, to be ſo *ſottiſhly Ignorant* of the Nature of things, and the Knowledge of themſelves. What a clutter do they keep with their vaſt Volumes of *Pharmacy*, and muſty old Rules? And yet when all is done, one may modeſtly avow, that an ordinary *Husband-man* has abundantly more underſtanding in the proper and natural way of

preparing the Food for his Cattel, than theſe Worſhipful *Rabbies* have either in the Preparations of their own, or Patients Food, or Phyſick; and the Common People ſeeing what theſe Men of reputed Learning do, follow them like *Apes*, never queſtioning whether it be good or bad; ſo verifying the Proverb, where *The Blind leads the Blind*, &c.

Tell me, I pray, what Virtue or true Life hath *Carduus*, *Wormwood*, *Centaury*, *Winter-Cherries*, and many other ſorts of Phyſical Herbs, when dried in the *Saturnine* Shades, and then expoſed to the dull thick Airs of Shops, Cellars, Garrets, and Herb-womens Stalls, and other cloſe ſulpherous Places, more fit for the Generation of *Vermin* and *Inſects*, than any thing elſe. 'Tis confeſſed, a Man may uſe ſome of the before-mentioned *Martial Herbs*, as courſly as he will, nevertheleſs they will retain the ſtrong fulſom bitter Taſte and Qualities of *Mars* and *Saturn*, becauſe it is the Original and very Center of their Life, and therefore cannot be deſtroyed, except ſuch *Herbs* be annihilated; but the pure *Eſſential Virtues* and *Balſamick Body* are wholly deſtroyed: Therefore Medicines made of any *Herbs* prepared, as moſt *Phyſicians* and *Apothecaries* do, are loathſome to Nature and the Stomach, and they have no power to aſſiſt Nature, or cure thoſe Diſeaſes which the wiſe Ancients have appropriated them unto. Now if *Phyſicians* and *Apothecaries* do not underſtand theſe things that are ſo plain and evident to every *Shepherd* and *Husbandman*, they may well be ſuſpected in their Compoſitions; for if the firſt Preparation be wrong, and the true and living Virtues deſtroyed, let the wiſeſt of them all uſe what Art they will, they can never obtain the loſt Virtue, nor make a good Medicine thereof; indeed ſuch Herbs and Things may ſerve their turn to make up their *confuſed Compoſitions*, which do conſiſt of as many ingredients as there are Weeks in the Year, moſt of which are of as diſagreeing Natures, as Light to Darkneſs, or Summer to Winter; for this cauſe moſt of their Medicines prove ineffectual; for the *Phyſical Virtues* of moſt

of

of the *Simples* are deſtroyed for want of Care and Underſtanding, either whilſt they remain intire, or elſe by ſuch an undue Compoſition, where things of quite different Natures confound each other. For if two things of contrary Natures be added together, they make a degree of Variation, and produce a Juice or Virtue of a third Nature; but then, if you add a third Ingredient, whoſe predominant Quality is contrary both to the firſt and ſecond, then ſuch a Compoſition, or Medicine, does make three degrees of Variation, and produceth a Juice or Virtue of a contrary Nature and Operation to both the firſt and ſecond Ingredients, (which I have particularly demonſtrated from the Arts of *Dying* and *Painting*, in the Chapter *Of mixtures of Food*) ſo that when ten or twenty ſeveral things are added together, they make ſuch a Confuſion, and as it were ſtrife in Nature, that ſuch *Phyſick* or *Food* has not the true Nature nor Operation of any one of them; and, being unnatural, the Stomach and whole Nature of Man doth loath them; for in ſuch Mixtures, things not *Homogenial*, or agreeable to each other, being jumbled together, there thence ariſeth an inward and ſecret ſtrife for Maſtery, and ſo that Quality becomes ſtrong, which before their incorporating was weak, and ſo *& contra*, making that Property appear which lay hid, and hides that which before was moſt manifeſt; ſo great is the power of the Sympathy and Antipathy of things.

For this Cauſe the *Ancients* did forbid thoſe Varieties of Mixtures both in *Food* and *Phyſick*; for they ſaw, from an inward eye of Underſtanding, the great danger of *compounded Diſhes* or *Medicines*, and that the common uſe of them did generate compounded Diſeaſes, which no *Medicine* hath Power, or any *Phyſician* Skill to Cure. Therefore the generality of Men in former Ages, and alſo thoſe in this, who live on *ſimple Meats* and *Drinks*, and *obſerve the Rules of Sobriety*, are free from thoſe torturing Diſeaſes that the Superfluous and Intemperate are ſubject unto; ſuch as uſe due Labour and Exerciſes, and live on *Bread*, *Butter*, and ordinary *Cheeſe*, *Milk-*

Pottage,

Pottage, *Gruels*, and the like, and drink *ſmall Beer*, and *obſerve the Rules of Chaſtity*, and lie on hard Beds, few of this ſort of People are troubled with the *Gout*, *Dropſie*, *Stone*, *Palſie*, *Conſumption*, *windy Diſeaſes*, or the like; nothing being a greater Evil to Nature, than thoſe improper and unnatural Mixtures both of *Food* and *Phyſick*, the firſt being the very Radix of Diſeaſes, and the ſecond does increaſe and prolong them. *Phyſicians* may pretend and boaſt as much as they will of the Excellency of their *Diſpenſatory Ware*; 'tis certain, that ſuch Diſeaſes as are generated by degrees, by the frequent uſe and eating of compounded Food (which generally conſiſt of diſagreeing Ingredients, as aforeſaid, and made meerly to prolong the pleaſure of the Throat) are not to be routed by all their Regiments of *Compounded*, *Recompounded*, *Decompounded*, and *Surrecompounded* Medicines, as daily Experience ſhews.

Therefore let no Man have Faith, or repoſe Confidence in ſuch adulterated confuſed *Nauſeities*, but fear the Lord, and learn to know the Power of *Temperance* before it be too late; for when once Diſeaſes have invaded the Body, and waſted the Spirits, then 'tis a difficult matter to root out ſuch Diſorders either by *Temperance* or *Medicine*; but ſtill the firſt has the greater Power to give Relief, there being far greater Danger in rich compounded Foods and Cordial Drinks, and compounded Potions of Phyſick, than moſt imagine, or can be ſenſible of, except they ſeparate and enter into Self-denial, and obſerve both Quality and Quantity of Meats and Drinks, and then their Eyes will be opened, and ſee the Errors of thoſe things which formerly they practiced.

It is not for nothing that Mankind is ſo miſerably afflicted with ſuch a number of *Torturing Diſeaſes*, nor is it through any *Natural Defect*, as ſome vainly ſuppoſe; for Mankind in his *Radix* is the moſt compleat, ſoundeſt and healthieſt of all Creatures, endued with the greateſt and ſtrongeſt natural Spirits, and had he not depraved himſelf by Diſorders and Superfluities, would have exceeded all other *Animals*, as to health. Do we ever

read

read of any of the *Prophets* or *Patriarchs*, in t
Ages of the World, that they were Sick? No,
not a word of their Sickneſs, but that they li
great Ages in perfect Health (for ought we find
ſoundneſs of Mind and Body. There was t
need of Univerſities, where Men muſt ſpend
twenty Years meerly to read *Receipts* over, and to
to write a *Bill of Confuſion* to the Apothecaries, or
their own Eyes out, that ſo they might ſee w
ther Mens, nor to learn *Canting words*, to dece
Ignorant. Their whole drift and deſign from t
ginning to the end being to get *Money*, to live in
tonneſs, Gluttony, and Superfluity. There was
caſion amongſt the *Ancients* for this ſort of Peopl
every one was his own Phyſician; for ſo long a
ſtudied the Knowledge of God and Nature in
ſelves, there was no place for this External *Bab*
Building, or for the authorizing of *Ignorant P*
for the ſole Curing, or rather killing of their N
bours. Can any underſtand, or read another
Book, that cannot read one word in his own
Man's ſelf is a Book, in which is comprehend
kind of Learning, both Humane and Divine, th
dix of all *Arts* and *Sciences*. For in this *Little*
(*Man*) was communicated unto the *Wiſe Ancie*
Virtues of all *Herbs*, *Seeds*, *Grains*, *Animals*, an
nerals; for the Ancient Phyſicians had not *Libr*
many *Thouſand Books*, nor did they ſpend their t
reading other Men's Works, nor ſatisfied then
with Traditions, but were contented with one
viz. *The Knowledge of God and Nature in themſelve*
this Book they read with their own *Eyes*, and no
the *Counterfeit Spectacles* of *Ariſtotle* or *Galen*. I
would but ſtand ſtill from *Self-hood*, then woul
ſee the Salvation of the Lord. The *Old Phyſicia*
Naturaliſts, when they were not well, or any o
Neighbours were diſtemper'd, did not content
ſelves with muſty uncertain Receipts; for they
that the ſame *Herb* which has proved beneficial

Cure of one Mans Diſeaſes, might not do any good, but rather harm to another, even though their Diſeaſes ſeemed to proceed from a like Cauſe: And does not our daily Experience manifeſt the truth of this? Therefore they in all difficult points applyed themſelves to the *Divine Oracle*, and *Holy Light* in themſelves, which did teach them ſome *Herb*, *Seed*, *Grain*, or the like, and alſo the manner how to uſe it, which did perform wonderful Cures, becauſe there was an inward Virtue, and the power of the Spirit went with them; they did not keep any certain Method with all Patients alike, as *our Quacks* do now-a-days; for the ſame *Herb*, or other thing that cured a *Conſumption* in one, they did not adminiſter to another in the like Diſeaſe, except they were pointed unto it by their Good *Genius*. Herein conſiſts the right Cure both of the Soul and Body, when man does apply himſelf to the right Object, with *Faith in the Lord*; then will the Lord teach him in all particulars; for the Spirit of the Divine Power can make every little and ſmall thing work wonderful Effects.

'Tis true, the Ancients did ſet down in writing many of thoſe *Herbs*, and other things, which their *Genius* did teach them for the Cure of various Diſeaſes; but they did as little think, that after-generations would make a great Trade of getting Money by their *Receipts*, as the Prophets and holy illuminated Men of God did, *That the Men of the World would do the like by their Writings*; and yet alas! what an *Huckſtering* there is kept now-a-days with them both? The worthy Sayings and Writings of the *Ancients* cannot be underſtood or applyed, but *only by the ſame Spirit that gave them forth*, either in things Divine or Natural. But theſe things are not conſidered either by thoſe that are called *Divines* and *Phyſicians*, or by the People: But ſo ſoon as any one finds himſelf diſordered by Sickneſs, they preſently run to the Doctor, and the Doctor to his Books, and out of ſome one of them *Scrawls* a Receipt, and if that won't do, the poor Creature may die for him; for neither the one nor the other ſo much as think to enquire of the true

Phyſi-

Phyſician, viz. the *never-failing Oracle* in themſelves, which if hearkened unto in Humility, would teach them what to do in all particulars, as it did the *Ancients*; for thoſe *Herbs*, and great Cures wrought by them, were not ſet down and recorded, that after-Generations ſhould *imitate them like Apes*, without the true underſtanding of the Spirit, but that Men might ſee the wonderful Power and Efficacy of the Spirit of the Lord, when Men do apply themſelves unto its Government: If Men would but ſtand ſtill, and not ſo eagerly purſue Tradition, and the Inventions of Men and *Self-hood*, then the *good Genius* would be ready and prompt to ſhew and inſtruct them in any things belonging to their Preſervation: For in the way of God and Nature, every little thing is made ſtrong and powerful; but when Men have not the Knowledge of God and Nature in themſelves, then all goes aſtray, and the true Efficacy or Virtue is not known, nor have the Applications of the beſt things any good effect.

By what hath been ſaid, appears the Reaſon why thoſe *Phyſical Herbs* and *Seeds*, which the Ancients have appropriated for the cure of ſuch and ſuch *Diſeaſes*, do not cure thoſe *Diſtempers*, nor have any ſuch Effects; for if every *Herb* could accompliſh ſuch Cures as are recorded thereby to have been done, certainly there would none be ſick, but *All* would be made whole; but Experience ſhews the contrary; Nay, are there not many living Teſtimonies at this day, who waiting in Humility at the *Internal Altar*, have been directed, ſuch an *Herb*, or other thing; and the manner of uſing it, which being followed, the Cure has been effected in a wonderful manner? And yet the very ſame Perſons at other times, in the like Diſtreſſes and Diſorders, have not minded their good *Genius*, but looked abroad amongſt the *Swine* for Cure, where there is neither *Life*, *Knowledge*, *Power* nor *Virtue*, but only an *Ignorant buſie imitating Ape*, cloathed with a *Velvet Coat*, and as their Courſe hath been, the ſucceſs proved anſwerable; he has perhaps purged their *Purſes* to a *Vacuum*; ſtuffed

their

their Bodies with *Slops*; filled their Chambers with *Gally-Pots* and *Glaſſes*; *weakened Nature* and *ſtrengthened the Diſeaſe*, ſo that it carries away *Life Captive* at the Wheels of its Triumphant Chariot; and all that Mr. *Dunce-Doctor* has to ſay for himſelf, is, That he proceeded *ſecundum Artem*, and deſtroyed you after the exacteſt method in the World.

All Practice of *Phyſick* that is from *Receipts* and *Tradition*, is uncertain and abominable to Nature, more eſpecially where there is a multitude of Ingredients mixed together, for the moſt part of various Natures, and contrary Qualities, as though they would force Nature into Obedience, by the ſeveral ſorts of Engines and Enemies of divers kinds, which they bring againſt her; Whereas in truth, when there are *twenty*, *thirty*, *forty*, *fifty*, *ſixty*, or an *hundred* ſeveral things compounded together, and of as many diſtinct Natures, no Man on Earth can know the *Genuine* Operation of ſuch a *Medicine*. Does not Experience ſhew, that in *Food*, if you compound ten or twenty ſorts of things, the beſt and ſtrongeſt Stomach will loath ſuch Food after one Meal or two; who is there (let his Conſtitution be what it will) that would be ſatisfied, if he were confined to live on your richeſt ſort of *Cake-Bread*, that has ten or twelve Ingredients in it? Are not the pure natural Operations of each thing deſtroyed and adulterated, where various things are thus mixed together of different Natures? And does not the Pallate and Stomach grow weary and ſick, if confined to ſuch Foods? The very ſame is to be underſtood in *Phyſical Preparations*, there being not much difference between the *Apothecaries*, and our more curious *Cooks Compoſitions*, both being alike prepoſterous and inimical to Nature.

To demonſtrate this, I ſhall here inſert a learned Doctor's Preſcription. A Gentlewoman had a Son, whom being not well, ſhe ſuppoſed was in a *Conſumption*; ſhe applies her ſelf to a Famous Doctor for *Learning* and *Skill*, who informs her, *her Son was in a waſting Condition*; and you muſt needs believe it, for *he ſaw it in the Boy's*

Boy's Piss; then she desired him to give her Directions how she might prevent that Consuming Distemper? Mr. *Doctor having once more peep'd in the Urinal, thrice shook his Noddle,* and *twice stroked the place where he should have had a Beard,* perceiving the Angels to appear, was presently enlightned by the False Prophet, *Tradition*, to give the Gentlewoman this following Bill to the *Apothecary*, which does consist of no less than three and thirty Ingredients. But by that time the *Apothecary* had mustered up his several Slops, and compleated the Composition of *Omniumgatherum*, the *Small-Pox* began to appear, and put a period to Goodman Doctor's future proceedings, who else, to prevent the *Boy's Consumption*, would have loaded his Guts with Materials enough to half set up an *Apothecary*.

The Receipt.

R. Ol Amygd. dulc. rec. Syr. Capiat Veneris ana ℥iſs. *Sacchar. Cant.* ℥iſs. *miſ. exactiſſim. Capiat cochleare unum ter quaterve in die ſuper bibendo* ℥iv. *Apozem, ſequent. calid.*

Re. Decoct. pector depurat. ℔jſs. *Tinct. Crocj. Syr. capil Veneris ana* ℥iſs. *miſ. fiat Apozema.*

R. Conſ. Roſ. rub. antiq. per ſetaceum traject. ℥ii. *Pulv. Haly* ℥iſs. *Laud. liquid.* ℥iii. *Syr.*

In Engliſh.

Take Oyl of ſweet Almonds new drawn, Syrup of Maidenhair; of each one Ounce and half; White-Sugarcandy-powder one Dram and half, mix them, and take one ſpoonful three or four times a day, drinking after each Doſe a quarter of a pint of the following *Apozem* warm.

Take of the *Pectoral Decoction* depurated, a pint and half, *Tincture of Saffron*, and *Syrup of Maidenhair*, of each one Ounce and half, mix them for an *Apozem.*

Take Conſerve of Old-Red-Roſes pulped, two Ounces, *Pulvis Haily* a Dram and half, liquid *Laudanum* one

Bal-

Balſamic. q. ſ. m. f. Electuariam de N. m. ſingulis noctibus. quo Capiat Quantitatem.	Dram, Syrup of Balſom a ſufficient quantity, to make it into an Electuary. To be taken the quantity of a Nutmeg every Night at Bedtime.

This is the Bill, whoſe Ingredients (if you trace them to their Originals) are *Thirty three*, and their various Natures as many, diſagreeing one with the other, and conſequently make a Medicine of a loathing Quality, and far ſicker in Nature than the diſtempered Patient.

The very ſame is to be underſtood of moſt or all the things they adminiſter under the Name of *Cordials* to ſick languiſhing and dying People, as being Mixtures of cool'd ſtilled Waters of ſeveral ſorts, with certain *Syrups*, *Epidemick-Waters*, and other like Slops, which are all great *Nauſeates* to Nature, even in the healthieſt ſtate; and if ſo, what a miſerable Condition then muſt the Sick be in? The truth is, Men in the time of health, ſtrength and vigour, do make the beſt of *Cordials* too common to them, *viz.* Wine, which many Drink to the deſtruction of their Health, and then when they are ſick, they muſt have a change, though it be for the worſe; and ſo they take up with theſe loathſome *Compoſitions* of the *Apothecaries*, which are ſo far from being really *Cordial*, that they are oppreſſive to Nature.

'Tis a thing of evil conſequence to be ignorant of the moſt excellent and ſublime Virtues of the *Herbs*, which our own Country does produce, both for all Phyſical Uſes, and alſo for Food, there being no way ſo ſafe for Nature, as to apply and uſe ſimple *Herbs* in the Cure of Diſeaſes; for as ſimple Food is always the moſt harmleſs, as adminiſtring a proper and equal Nouriſhment to the Body and Spirits; the very ſame is to be underſtood in all *Phyſical Operations*; for the Nature of each thing is adulterated, and its Phyſical Virtue deſtroyed by the contrary Qualities of other intermixt Ingredients.

It is further to be noted, that moſt ſorts of *Herbs*, when cut in their proper Seaſons, and under good Influences, and afterwards dryed, according to the Rules before-mentioned, are far better than when Green, for the making of *Poſſet-drinks* and *Decoctions*, and alſo for *Cordials* by infuſion; for the Sun and Elements do exhale and deſtroy the groſs earthy phlegmy ſubſtance, and preſerve the pure ſpirituous parts, and Balſamick Virtues, and ſets the Spirits free, that it becomes volatile; which pure Virtues in all or moſt green *Herbs* are captivated by the earthy Body of *Phlegm*. Therefore when *dry Herbs* (which are properly preſerved) are committed to any proper Liquor, as *Hot Water*, *Beer*, *Ale*, *Cyder*, *Wine*, *Spirit of Wine*, &c. any of thoſe Liquors will greedily receive the good Virtues and Spirituous parts better than they can from *Herbs* that are Green. And when *Herbs* have lain together five or ſix Months, they are fitter for ſuch uſes than when firſt gathered; and being ſo preſerved, as before is directed, will keep good for ſeveral Years.

This Preparation of the Sun and Elements is much to be eſteemed, and no Preparation performed by common Fire is to be compared therewith; for, by this *Chymical Art of Nature*, the more ſublime Virtues and Vegitative Qualities are preſerved, and the groſs earthy Subſtance deſtroyed; but in all our *Chymical Preparations* and *Separations*, there is a contrary Operation; for when the *Chymiſt* takes *Herbs*, and commits them to his Fire, he cannot preſerve neither the *pure Volatile Spirit*, nor *Balſamick Body* or *Vegitative Virtue*, but only the fierce fiery harſh aſtringent *Bitter Spirits*, which properties are the original of every Life, and cannot be deſtroyed in any Preparation, though never ſo unnatural, except the things could be annihilated; for this Cauſe all ſuch Sulpherous fiery Liquors will not work and ferment, as all other ſorts of Liquors will, even *Water* it ſelf, when any *Balſamick* Body is joyned with it, as *Sugar*, or the like; but thoſe other *Chymical Liquors* are at the end of Nature, and therefore they will not admit of any other Motion.

Hence

Hence it follows, that all ſorts of Spirits, as of *Scurvey-Graſs*, of *Salt*, and many others of like Nature that are prepared by Fire, whereby the Radical Moiſture, or ſweet Balſamick Quality, the *Volatile Spirit*, and *Vegitative Vertue* or *middle Quality* are all deſtroyed, have no ſuch Phyſical Vertues as their Authors appropriate unto them: And we do affirm, that ſuch as have the Diſeaſe called the *Scurvey* in their Blood ſhall be as ſoon, and as well cured, by taking every Morning ſo many Drops of ſtrong Spirit of Wine, as they ſhall by taking this ſort of *Spirit of Scurvey Graſs*, and ſo of the *Spirit of Salt*, and others: For the harſh ſulpherous Fires in *Stills*, where the friendly Element of *Air* is hindred from having its Influence, does totally deſtroy the *pure Virtues*, and opening cleanſing Qualities, and there does run off only a *fierce*, *keen*, *harſh*, *fiery*, *aſtringent*, *bitter*, *furious* Spirit, which is very pernicious to Nature, and to all the friendly Virtues in the *Body*; nor was it ever known that any ſuch Spirits have given help, or cured any of thoſe Diſeaſes, which the *Lying Authors* do ſo much boaſt of. You may try whether this be true, if you take any opening, cleanſing or purging *Herbs*, *Seeds*, or the like, and put them into any kind of *Liquor*, viz. *Water*, *Beer*, *Ale*, *Wine* or *Brandy* (the laſt of which thoſe great *Phyſicians* and *Maſters of Art*, do uſe to draw their *Spirits of Scurvey-Graſs* in;) when you have put your Ingredients into your Liquor, let them lie in it two or three days, more or leſs as you pleaſe, then put the *Herbs* and *Seeds*, with the Liquor, into your *Still* or *Limbeck*, and draw it off, and you ſhall only have an harſh, ſtrong, fiery, tart Spirit, void of all the Purging, Opening and Cleanſing Qualities ſuch *Herbs* or *Seeds* were naturally endued withal.

The very ſame, or other as great Evils are in many other of the *Phyſicians* and *Apothecaries* Preparations, which ought to be conſidered, and their *blind Traditionary ſenſeleſs Ways* and *Methods* to be abandoned, as deſtructive to the Health, and Well-being of Nature.

It is further to be noted, that none ought to apply

themſelves to the *Practice* of *Phyſick*, but ſuch only as the Lord hath in their Radixes endued with *proper Gifts*, and *natural Parts*; for 'tis not ſufficient for them to read other Mens Works, and vapour with their *Receipts*, like the *proud Jack-daw* in the Fable, with the *fine Feathers* ſtolen from other Birds, but they ought to know the true Principles, Nature and Operation of every *Herb*, *Plant*, *Animal* or *Mineral*, that they make uſe of, and for what it is good, and the contrary in themſelves, and alſo what Simples are proper to be *Compounded*, and what not; for he that has no true Knowledge in himſelf of the Nature of things, but follows *Tradition blind-fold*, and truſts to other Peoples *Sayſo's*, muſt needs make ſtrange work, and inſtead of *Curing*, often times *Kill*; and when he does Cure, 'tis by meer chance; whereas *Phyſicians* ought not to adminiſter any Medicine without true Knowledge both of his Patients Diſeaſe, and what he gives to remove it; all things, eſpecially where mens Lives are concerned, ought to be done with ſight and judgment, and not *without Faith and Prayer to God*, the Creator of all things, who is the inward Virtue, Power and Life of every thing: For *Faith* and *Prayer* do wonders, opening the inward Virtue and Centre of every mean and ſimple Medicine or thing, even *Clay* and *Spittle* with it, ſhall cure the *Blind*; this all *Phyſicians* ought to be inwardly ſenſible of, and not put ſo much truſt in their Authors; for many of them have been very vain and extravagant in their Writings, telling us that ſuch and ſuch *Herbs* and other things were indued with ſuch wonderful Virtues, and would cure ſuch Diſeaſes, when in truth there were no ſuch things; and alſo invented many improper *Compoſitions*, even any thing they fancied, and moſt of their Sayings are meer Stories, and as contrary to Truth, as Light to Darkneſs. Now on ſuch a tottering Foundation, what Structure of ſafety can be expected to be built? Our Modern *Phyſicians* are much like our *Lawyers*, if a Man is like to loſe part of his Eſtate, and will vindicate his Cauſe by Law, 'tis twenty to one but he ſpends the other part to

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ſecure that, and after abundance of charge and trouble, loſeth the whole: Juſt ſo, if a man through *Diſorder* and *Intemperance* hath in part deſtroyed his Health, he may be ſure to deſtroy the other part alſo, if he keep cloſe, and follow the *Phyſicians* Preparations, and take good ſtore of their adulterated Medicines.

We muſt alſo note, that every Patient ought to turn the Eyes of his Mind inward, and wait at the Altar of the Lord for an anſwer, and not to do or take any Medicines without ſome Aſſurance or Faith in the Lord of his Bleſſing; nor ought any to think himſelf too mean or ſimple, becauſe he is unlearned; for do but read the Scriptures, and you may be ſatisfied, that the Lord in all Ages has plentifully given his *Gifts* and *Graces both Divine and Natural, to the Simple and Unlearned:* And as to the Learning of this World, did not our Lord Chriſt himſelf give his Father, the Author of all Beings, thanks, *That he had hid the Myſteries of Salvation* (both of Soul and Body) *from the Wiſe and Better-learned of this World, and revealed them unto Babes*; poor, mean and unlearned People; *Peter* the *Fiſher-man*; *Paul* the *Tent-maker*, &c. For indeed the Rich and Learned have ſhut and double-barr'd the Windows of their Souls againſt the ſimple Light of Truth; they have cloathed themſelves with Vanity and Self-hood, being contented with *Tradition* and a *Worldly puffing up Knowledge*, which ſerves them to ſwagger with, but not to do any good with, either to themſelves or others; ſo that there is no room for the operation of the friendly Love and Light of *God*; they are ſo full of ſwelling proud Spirits, and noiſe and boaſting: Hence it comes to paſs that theſe Admirers of *Tradition* and *Pocket-Learning*, and the ways of the Multitude, are always apt to deſpiſe the Simplicity of the Divine Power, and Voice of Wiſdom, not only in themſelves but all others; and therefore the Lord chuſeth to unfold his *holy* and *natural Myſteries* unto the *Poor* and *Needy*, and ſuch who are not wiſe in their own Eyes, and whoſe Eye-lids are not lifted up: For nothing obſtructs the Work of the Lord, and the Revelations of his

Holy Spirit in men, more than *Inward-Riches*, *Self-conceitedneſs*, and the *Babylonical-Learning* of the *Schools of this World*, which like a too Luxuriant and not well Cultivated Soil, produce ſuch abundance of *Rank-weeds*, as overtop and choak the good *Seed*, that it cannot attain to any maturity in the Government of a Mans Life; the ſame is to be underſtood of all outward *Fulneſs* and *Intemperance*: Therefore let none think themſelves unworthy becauſe they have not the *Learning of Babel*, or becauſe they are *ſimple*; for ſuch as are *unlearned and empty*, if they come to the Lord in *Humility* and *Faith*, he will *abundantly teach them, and plentifully fill them with all good things.*

The moſt Natural and Proper Way of making of Cordials *with any kind of Herbs, Seeds, Flowers,* Spices *and Drugs, either ſimple or compound.*

Take any ſort of *Herbs*, *Seeds*, *Flowers*, *Spices* or *Drugs*, either ſimple or compound (but the firſt is to be preferred before the latter) the *Drugs* and *Seeds* are to be bruiſed or cut, what Quantity you think convenient, infuſe them in *Ale*, *Beer*, *Cyder*, *Wine or Spirit of Wine*; but remember that they do not continue above one hour in your *Liquor*; but if the Quantity of *Seeds*, *Herbs*, *Drugs* or *Flowers*, *be great*, and but *little Liquor*, then half an hour will be a ſufficient time for you to continue your Infuſion; the ſame is to be underſtood if your *Herbs* or *ingredients* be of a ſtrong bitter Quality, as *Wormwood*, *Featherfew*, *Tanſie*, and the like, your Veſſel ought to be cloſe ſtopt all the time of your Infuſion, then ſtrain out your *Liquor*, putting it into Bottles, and when 'tis ſetled, ſweeten it to what degree you think fit, with *Refined-Sugar*, which is to be preferred before any kind of *Syrups*; for they are broken flat Bodies, like any ſort of Food that is prepared twice, and therefore when mixed with any kind of *Liquor* or *Drink*, they give it a ſickiſh fainty Taſte, being dull, heavy and unpleaſing to the Stomach. Which of you, that prefer the uſe of *Syrups*

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ſo much, if you were to have your Drink ſweetned when you are in health, would chuſe *Syrups* to do it with? I believe ſcarce one man of an hundred, but rather *White-Sugar*, with which, when you have ſweetned your Infuſion or Liquor, prepared as aforeſaid, you have a *Cordial* far more friendly to Nature, and more impregnated with the real and natural Virtues of the *Herbs*, *Seeds*, *Druggs*, &c. which you have made choide of to uſe, than any that is or can be drawn by *Diſtillation*, for the Reaſons beforementioned.

But if you let your Ingredients lie ſoaking two, three, four, five, Days, or a Week, more or leſs, as is uſual for moſt people to do, then the *pure Volatile balſamick Virtues* and *Tinctures* will become either ſuffocated or evaporated; for all ſorts of *Menſtruums* or *Liquors* do firſt extract or receive the pure ſubtle ſpirituous Qualities, eſpecially of all ſuch *Herbs*, *Seeds*, *Grains* or *Flowers*, as have already paſſed through any kind of Digeſtion or Fermentation, as all *dry Herbs* have, that are prepared according to our Rules; and alſo all *green Herbs* that are *Spicy* and *Aromatick* do the ſame; therefore if continued too long in ſuch *Liquors*, the pure Virtues, and ſweet ſpirituous parts become ſuffocated by degrees, and then preſently appears the *ſtrong*, *groſs*, *bitter*, *ſower* and *aſtringent Qualities*, which poyſonous Properties do prey upon and devour the ſweet Body and pure Spirits; for which cauſe all ſuch *Infuſions* or *Cordials* have a ſtrong fulſome ſmell and taſte, and equally unpleaſant to the Noſe, the Pallate and the Stomach. Many Examples I could inſtance to demonſtrate this, but I ſhall only name one, which is very plain, familiar and material, *viz.* in *Brewing Ale* and *Beer*; Firſt, you make your *Liquor* boiling hot, then put the Mault to it and ſtir it, letting it ſtand together one hour or thereabouts, and then you let that *Liquor* run off, and ſo have a brave friendly ſweet Wort. But ſhould you have done as moſt *Phyſicians*, *Apothecaries*, and others do, *viz.* have let your Mault and Liquor ſtood infuſing five or ſix Hours, a Day, a Week, or the like, I appeal to your ſelves, if your

Wort would not have turned *ſower*, *ſharp*, *keen*, and of no uſe or virtue, except for *Stilling*; whereby 'tis evident, that all Infuſions, that are continued beyond their proper time, do loſe all their good Virtues, more eſpecially if they be ſuch things as have already paſſed thro' any kind of Fermentation or Digeſtion; the groſs Bodies of all ſuch things being in a Degree opened, whereby the Balſamick Virtues become, as it were, volatile, which before lay hid or captivated in the Body of Phlegm, as is moſt manifeſt in all *Graſs* or *Herbage*. Take an handful of *Graſs* and ſmell to it, does it not ſend forth a groſs, fulſome earthy ſmell and ſcent; but if you expoſe the ſame *Graſs* two or three Days to the Sun and open Air, which will exhale and deſtroy the fulſome phlegmy parts, and more earthy ſubſtance, opening the Body, and then the Spirituous parts become ſo volatile, that it will perfume the whole Field. And if this Preparation be not diſcontinued, the ſame Sun and Elements will exhale and deſtroy the good Virtues alſo; and for this cauſe, I told you, that *dryed Herbs*, *Seeds* and *Grains*, are to be preferred before *Green*; except ſome *Spicy Herbs*, whoſe pure Virtues ſtand a degree more external than others, and ſuch are beſt to be uſed *Green*: But others, when infuſed *Green*, impart their groſs phlegmy Subſtance to the Liquor.

Dryed Herbs, *Seeds*, *Grains*, and the like, when committed to any *proper Liquor*, do more freely give forth their good Virtues, than the *Green*; for the *Spirituous Qualities*, and *ſweet Body* is more ready to infuſe it ſelf, than other the *aſtringent*, *bitter* or *ſower Qualities*, but they follow cloſe at the heels of the good Virtues, and if the Infuſion or Preparation be not rightly timed, then theſe fierce original *ſtrong Qualities* will ſuffocate the ſupple Spirits, and in a moment the *ſweet Body* turns ſower, ſager and aſtringent, and the uſe of all ſuch things proves very deſtructive to the *Health* of the *Body*, and are very unpleaſant to the *Pallate* and *Stomach*, for as there is a moſt pleaſant ſweet friendly Power and Virtue in all *Herbs*, *Seeds* and *Grains*; ſo, on the contrary, there is a

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ſtrong groſs poyſonous fulſome Quality, there being nothing ſo good but it hath an evil in it, nor any thing ſo evil, but there is an eſſential good in it; therefore there is required Wiſdom and Underſtanding in all Preparations, whether for *Food* or *Phyſick*.

The Proper Natural way of making phyſical Decoctions, Poſſet-Drink, *&c. with Herbs and Seeds, ſo as they may not looſe their Vertues.*

The moſt eſſential way to make *Decoctions* of either *Herbs* or *Seeds*, is after this manner; Firſt, Take what Quantity of good *River-water* you ſhall think fit, making it boyling hot, or you may boyl it a little, (but the former is beſt, *viz.* to make it as hot as *good Houſe-wives* and *Brewers* make their Liquor, into which they put their *Mault*; for the much boyling of *Water* does not only evaporate the *ſpirituous Qualities* thereof, but it fixeth it ſo, that it hath not that power to draw or extract the Vertue and good properties of ſuch Ingredients as ſhall be added; for which cauſe few *Brewers* will ſuffer their Liquor to boyl, or their *Mault* to be put in too hot) when your *Water* is thus hot, then take it off the Fire, and put what *Herbs*, *Seeds*, or other Ingredients you pleaſe, and let them lie in it about an hour, and then ſtrain your *Liquor* from the *Herbs*, *&c.* and let it ſtand until it be throughly cold; then add to it either *Ale*, *Beer*, *White or Rheniſh-wine*, or any other Wine you ſhall think moſt convenient for your particular uſe, ſo as to make it either ſtrong or weak, as you pleaſe, and then ſweeten it with good *Sugar*; but if you would ſweeten it with *Spaniſh Fruits*, then you are to add the Fruit bruiſed at the ſame time as you put the *Herbs* into the *Liquor*, and let them infuſe together, and it will do very well; and when it is ſtrained and cold, add your Wine, as aforeſaid, and put it into Bottles for your uſe, and it will keep 2, 3, 4, 5, 6, 7, or 8 weeks or more, as you make it in ſtrength, and drink very pleaſant and delightful, being endued with all the good Vertues of the Ingredients. *Phyſi-*

Phyſical Decoctions made after this manner, will be as welcome to the Pallates and Stomachs of the Sick, as *good Wine, Beer or Ale*; for there will be no ſick faint, groſs ſtrong taſte nor ſmell in them, as there always is in thoſe made after the common way; for all ſorts of *Beer, Ale* and *Wines*, have already paſſed through Fermentation and Digeſtions, which have opened the *groſs Body of Phlegm*, whereby the *Spirituous parts* are ſet at liberty, or become Volatile and External; ſo that ſuch *Liquors* or fermented *Drinks* will not admit of any other or further Preparation, eſpecially by Fire; for ſo ſoon as they approach it, the ſaid *Volatile Spirits* become either evaporated or ſuffocated, and then preſently the ſweet *Balſamick Body* dieth, and turneth of an *evil, ſower, heavy taſte and ſmell*, and of a *dead heavy Nature and Operation*, having in it neither true Vertue nor Power; therefore the *Learned* have no reaſon to oppoſe me in this Particular, for let us both appeal to Experience; *Take you the beſt Beer, Ale or Wine, and warm or boyl it, and let ſtand till 'tis cold, and then tell me what 'tis good for?* Verily for as much as Salt is, when it hath loſt its Savour. Nay, will not the very ſtanding of ſuch fermental Liquors open to the Air, cauſe the *ſpirituous parts* to evaporate, and the ſweet Body to die, and become ſower and eager?

It is therefore *no Paradox*, but a *Natural Truth*, that the boyling of *Herbs, Seeds, &c.* in *Beer, Ale* or *Wine*, does totally deſtroy both their Natural and Phyſical Vertues, and ſuch *Decoctions* are a meer loathing to Nature, *a Death inſtead of Life.*

In making of *Poſſet-drink*, you are to obſerve, when your Milk boyls, to turn it with *Ale, Beer or Wine*, then ſtrain it, and ſet it again upon the Fire, and make it boyling hot, but let it not boyl; then take it off, and add what *Herbs, Seeds* or *Flowers* you pleaſe; (but if *Seeds*, they muſt be bruiſed) and let them infuſe half a quarter of an hour, or thereabouts, and then ſtrain it, and your *Poſſet-drink* will taſte and ſmell, and retain the pure eſſential Vertues, and living Tinctures, which the *Herbs, Seeds*

Seeds or other Ingredients were endued with, and be an hundred times more pleaſant to the Pallate, and agreeable to the Stomach, and alſo much more beneficial againſt the Diſeaſe ſuch Ingredients are appropriated unto, than thoſe commonly made, wherein the Ingredients are boyled. Try and then judge.

It is to be noted, That all ſorts of *Cordials*, that are compounded with various ſorts of *Diſtilled-waters* and *Syrups*, or with Strong-Water, as that they call Epidemick-water, are an abomination to Nature, even in perfect Health, when the Pallate and Stomach are ſtrong, ſharp and powerful; and what are they then to weak ſick People, and Languiſhing Natures? For *firſt*, *the Natural Phyſical Vertues* are deſtroyed, by ill management and unnatural Preparation of each Ingredient before they are mixt: And *ſecondly*, the jumbling together ſuch *various* things, moſt of which are of contrary and diſagreeing Natures, is ſufficient to deſtroy the good Virtues of the beſt of things; and therefore 'tis certain ſuch *Medicines* and *Cordials* have not the power to help or cure the leaſt of Diſtempers; not but many thouſands, after taking great quantities of their Slops, may recover, and then many People ſlander the *Doctor* with a *Cure*, and aſcribe to his *Medicines* mighty Virtues, whereof indeed neither the one nor the other was ever guilty: They have juſt cauſe rather to *acknowledge the divine hand of God, and his Hand-maid Nature*, and thereunto attribute the Recovery of their Health, and not to thoſe ſick fainty *Medicaments*, which generally do abundance more hurt than good.

Likewiſe their *Epidemick-water* is, in its own Nature, of a fierce hot Quality and Operation; and tho' it be made of the beſt of Wine, *viz. Sack*, yet the *Limbeck* does totally deſtroy its pure *volatile ſpirits* and *balſamick virtues*, and alſo the Opening Cleanſing Quality of all the *Herbs* or *Drugs* that are diſtilled with ſuch *Liquors* or *Wine*, ſo that there does remain or run off only a *ſtrong ſulpherous brandiſh Spirit*, that has no other Operation than *Common-Brandy* or *Spirit of Wine*: 'Tis true, they do allay this hot

hot fiery Nature and Quality, by adding to it *Sugar*, or the like, which renders it more tolerable to the Pallate and Stomach; but the Operation is the very ſame as *Brandy* ſweetned, or any other *Spirits*. If a ſtrong healthy Perſon ſhould be confined to the *Cordials*, *Julips*, *daubing Electuaries*, and a great number of ſick *Potions*, *boyled Drinks*, and *variety* of *ſweet Slops* (and nothing more hurts and obſtructs the Stomach than ſweet things) to the *cloſe Rooms*, *luſty Fires*, *drawn Curtains*, and other torturing Circumſtances, wherewith *Doctors* and *Nurſes* torment thoſe whoſe Nature is already wounded and languiſhing, it would no donbt in a very ſhort time deſtroy the Health of the ſtrongeſt of men.

Therefore I would have every Intelligible Perſon conſider the ſame, and the Reaſons of things, and not be led away by *Ignorant Sots*, who are meer *Fretenders*, and not *Phyſicians*; for *Phyſicians* ought, 1*ſt*. to be born with a Natural *Genius*, and ſuitable Gifts, rendring them capable of underſtanding natural things. 2*dly*, They ought to apply themſelves to the *Knowledge of God*, *Nature* and *Themſelves*. 3*dly*, They ought to apply themſelves to the *Oracle of God* in themſelves, to be taught by the *Voice of Wiſdom*, *which cries in the Gates of every mans City*: For he that has not Eyes of his own, and Underſtanding of his own, tho' he be the greateſt of *Scholars* in *outward Learning*, can never diſtinguiſh between *Good and Evil*, but is always uncertain, and all his Adminiſtrations are as vain and preſumtuous, as a blind Man's Judgment is of *Colours*. 4*thly*, They ought to have the fear of the Lord, (*which is the beginning of Wiſdom*) always before their Eyes, and not to make *Money* and *ſordid Intereſt* the chief end of their *Practice*, as moſt do: For *Phyſicians*, of all ſorts of People, ſhould be the *moſt Knowing*, the *moſt Juſt*, the *moſt Charitable*, and the *moſt Temperate*. But whatever Titles men may have, or how many Books ſoever they may have tumbled over, if they abandon the ſtudy of *Virtue* and *Piety*, and aim at *mercenary Lucre*, and *vain Glory*, inſteed of doing *Good to Men*, and bringing *Glory to God*; 'tis vain to expect any benefit from

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ſuch Peoples hands; *They are all* (as the Scripture ſaith in another caſe) *Phyſicians of no value*; nay, they have not that Natural Diſtinguiſhing Senſe as is common to many Beaſts; for the man that is not directed by the Spirit of the Lord, is an hundred fold more ignorant of the Operations of Nature, than a Beaſt that lives under the Laws of Nature; and therefore we ſee many Dumb *Creatures* have more Senſe to diſcern what is for their Preſervation than Men; and Men have learned the Virtues of many *Phyſical Herbs* from them; as the *Tortoiſe*, when hunted by the *Adder*, is ſaid *to fortifie himſelf by eating of Originum*; and the ſame is ſaid of the *Stork*, when ſhe has eaten *Snakes*, ſhe ſeeks for the ſame *Herb Originum*, and finds a Remedy; it is alſo related, that *when the Weezle goes to fight with any poyſonous Creature, it firſt eats Rue*, whence men came to know that *Originum* and *Rue* are good *Antidotes againſt Poyſon*; ſo in ſome other *Animals* there is an ill-bred skill and *Medicinal Art*, as when the *Toad* is wounded, 'tis ſaid, ſhe will go to *Sage* or *Rue*, and rub the Wound, and ſo eſcapes the Danger: We are told that *Swallows* firſt taught us that *Celendine* is *Medicinal* for the *Eyes*; being the ſame wherewith they cure the Eyes of their Young Ones: The *Pye*, when ſick, puts a *Bay-leaf* into her Neſt, and recovers: So *Cranes*, *Daws*, *Patridges*, *Black-birds* and *Crows*, purge their ſick Stomachs with the ſame: It is reported, *If a Lion be ſick, he is recovered by eating an* Ape: The *Lapwing* being ſurfeited, cures her ſelf with *Southernwood*; the wounded *Hart* runs to his reſtorative *Ditany*: *Swine*, when ſtung by *Snakes*, eat the *Snakes* and are well; and *Dogs*, when wounded, cure themſelves by continual licking of the Wound: Alſo they purge their nauſeous Stomach by eating of *Graſs*, as *Cats* do theirs by eating the *Herb Nipp*. *Philebotomy*, or *Letting of Blood*, Phyſitians, (as it is written) learned this practice firſt of a Beaſt call'd *Hyppopotamus*, living in the River *Nilus*, which being of a ravenous Nature, and therefore often overcharged with much eating, is wont to ſeek in the Banks for ſome ſharp ſtub of a Reed, upon which pricking his Leg, he thereby

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eaſeth his full Body, ſtopping the bleeding afterward with Mud. So that ſome men, who are curious in Obſervation, have learned many *Medicinal Virtues* of *Herbs* from *Brutes*, which they are led unto by a natural inclination, which we call *Inſtinct*, having always obeyed the Law of God in Nature, and lived under the ſimple Influence and Operations thereof, and do therefore retain thoſe Natural Faculties and Self-preſervations which the Lord endued them with in the Creation: But Man that was made but a little lower than the Angels, and ſuperior to all the Creatures of this ſublunary World, having tranſgreſſed both the Divine and Natural Law of God, has thereby corrupted the Earth and all the Elements, and made all its Inhabitants to mourn and groan, by reaſon of his *Violence* and *Oppreſſion*, by which he hath deprived himſelf both of the Divine and Natural Underſtanding, and has not the common Senſe of diſtinguiſhing what is for their own preſervation, ſo well as many *Brutes* have, which is much to be lamented, that man ſhould ſo prodigiouſly degrade, diſhonour and incaptivate himſelf.

There is another thing worthy to be conſidered by all men, but more eſpecially by thoſe that apply themſelves to *Phyſick*, that the moſt celebrated Authors of that Art, and ſuch as have written of the Nature, Virtues and Uſes of *Herbs*, *Drugs*, *Fruits*, *Seeds* and *Grains*, and whoſe Rules and Preſcriptions our *Modern Doctors* make the foundation of their Skill, and the limits of their Practice, were born and bred, and lived in places far remote from us, in other parts of the World, and in different Climates, whoſe Productions vary as much in *Magnitudes*, *Forms* and *Qualities*, as one Colour does from another: And as the *Elevation of the Pole*, being either more *Southern* or *Northern*, alters the *Language* or *Speech*, and the *Nature*, *Shape*, *Complexion*, *Inclinations* and *Diſpoſitions* of the People; and the more remote each Country is, the greater is the *Variation* of their *Conſtitutions* and *Manners*; and as all their *Beaſts*, *Birds* and *Fiſh*, do differ in *Name*, *Nature*, *Shape* and *Form*, the very ſame is to be underſtood

of their *Herbs*, *Drugs*, *Flowers*, *Seeds*, *Fruits* and *Grains*, they all differ both in their *Virtues* and *Vices* from ours; and tho' some of theirs may be, and are translated; and, through a great deal of Care and Industry, will grow; yet still they are not so Natural, nor are their Virtues so Genuine, as those that originally spring up from that proper matter, or *Salnitral Quality*, which our own Mother Earth affords under our own Elevation, and that peculiar operation of the *Celestials* under which we breath; neither are such *Exotick Herbs* or *Plants* endued with so proper or genuine *Medicinal Virtue* as they have in their natural Climate.

Now let us consider where, and when most of the *great Masters of Physick*, (who are the *Beams and Eyes of our Doctors, and the Foundations of our Colledges*) lived. *Hypocrates* was a *Grecian*, of the Isle of *Chios* in the *Mediterranian*, above two Thousand Years ago. *Galen*, born at *Pergamus* in *Asia*, about the Year of our Lord 140. and being *Physitian* to an Emperor, rich and high in favour at Court, he *scrap'd together all the Books of Physick that he could hear of*, and took the Receipts, and most material parts thereof, and set them forth as his own Works, concealing the Original Authors, and destroying their Works, which was easie for him to do so long before Printing came up, when Copies were so very few and scarce; and by this fraud and base ambitious Trick, he became celebrated as the only *Father* of the *Art of Healing*; and to this Day remains the *Idol of the Methodists* (as they call themselves) that is, the Sons of *Tradition* and *Impilcit Faith*. These two Authors wrote in *Greek*, not so much to puzzle their Readers, or keep up their Learning from People, as our Modern Men write all their *Bills* in *Latin*, (meerly that the Absurdity of their Prescriptions may not appear) but because *Greek* was their natural Mother Tongue. *Averroes* and *Avicenna* were *Arabians*, and lived about the Year of our Lord 1160. *Dioscorides* was of *Anoharba*, a Town in *Cilicia*, and lived before Christ's Incarnation; so that he and the two first were *Heathens*, and the other two were *Mahometans*, and

great

great *Blaſphemers of the Sacred Writings of our Bleſſed Saviour Chriſt*; Theſe are the great Maſters that *Chriſtians* learn the ſublime Art of healing from. Pray conſider, is it likely the *Holy God* would communicate the *Myſteries of Nature* to ſuch Idolaters? Beſides, does not Common-ſenſe tell every man, that the *Herbs*, *Plants*, *Grains*, *Fruits*, &c. that grew in *Greece*, *Aſia* or *Arabia*, a thouſand or two thouſand Years ago, may be vaſtly different in their Natures, Properties and Effects, from thoſe that grow with us at this Day? Nay, 'tis impoſſible it ſhould be otherwiſe, if we conſider the *difference of Climates*, the *alteration of the Cæleſtial Bodies*, *the various Mixtures*, *Tranſplantings*, *Improvings*, &c. of *Plants*, *Herbs*, and *Flowers*, the different Modes of *Manuring* and *Cultivating Ground*, the *change of Peoples Conſtitutions*, the *contrariety of our Northern Bodies*, *to thoſe Conſtitutions of* Aſia *and* Greece, *&c.* And yet whatever theſe Old Doting Gentlemen have been pleaſed to ſay of any *Herb*, *Plant* or *Grain*, as that it is *hot and dry*, *cold and moiſt*, in the *firſt*, *ſecond and third Degree*, that it *opens*, *binds*, *purges*, *provokes Urine*, *cures ſuch or ſuch a Diſeaſe by an occult Quality*, that is to ſay, (they know not how, by a Trick it has got) or whatever elſe they pleaſe to ſtuff their Books withal, either out of *Ignorance*, *Miſinformation*, or *meer vain Glory* to amuſe their *Readers*; all this, I ſay, muſt be *ſwallowed without chewing*, and he that can remember their Tattle, counts himſelf a *moſt Learned Phyſician*. *Hypocrates* was a Phyſician in his own Country, and in a degree a knower of the Virtues and Vices of ſuch *Herbs*, *Drugs*, &c. as his own Climate, and the Cæleſtials in that Elevation brought forth, but he did not know any thing of our *Northern cold Countries*, nor of our *Beaſts*, *Herbs*, *Fruits* and *Drugs*. The very ſame is to be underſtood of *Galen* (the extravagant Builder, and Luxurious Courtier) and of all theſe eminent Authors which our *formal Phyſicians* do ſo much dote on, they were great ſtrangers to our Climate, and to all the Productions and Vegetations thereof.

Beſides,

Beſides, the People in thoſe Times, and thoſe Countries, did not only differ from us as to their *Natures* and *Complexions*, but alſo in all or moſt of their *Cuſtoms of Living*, as in their *Meats*, *Drinks*, and the Preparations thereof: They did then, and moſt of them do to this Day, drink *Water*, and many of them *go almoſt naked*; the uſe of *Soft-beds*, and *warm cloſe Houſes* was hardly known to them, except to ſome few: Their *Princes and Great Men did live more Sober and Temperate than the meaneſt amongſt us*: They were *contented with ſuch ſimple Meats and Drinks as their own Climate did afford*, which were as eaſily procured, as cooked (as it were) by *Natures own Hand*: They were not acquainted with that *variety of rich compounded Foods and Cordial Drinks*, and conſequently were not ſubject to ſo great a *Number of compounded or complicated Diſeaſes as we are.* Therefore ſimple *Herbs*, *Seeds*, and the like, had greater power to cure ſuch Diſeaſes as were contracted from ſuch Meats and Drinks: Nor did they accuſtom themſelves to the eating of ſuch great Quantities of various ſorts of *Fleſh*, both clean and unclean, without diſtinction, as we in the *Northern Countries* do; nor were their Minds and Spirits ſo *continually perplexed about profits or loſſes*, or how to procure thoſe *Varieties and Rich Dainties*, the enjoyment whereof is of more dangerous Conſequence than the hazard and trouble of getting them. For theſe Reaſons every ſimple *Herb*, and *Medicines* made thereof, has much more power to cure and help ſuch Diſeaſes as the People of thoſe Countreys were ſubject unto: And if *Hyppocrates*, *Galen*, or the wiſeſt of them all did live in this Day, wherein all kinds of *Exceſs* and *Riot* do reign, with the *innumerable Inventions* of *new Diſhes*, *and unnatural Compoſitions of Food and Drinks*, they would be forced to take new Meaſures, and alter their Ancient Rules, which were good and proper in their Time, and to their own Natives, but are not adapted for us, or our Times; and therefore it is the greateſt of Errors for us to appropriate ſuch Virtues and Cures to thoſe Herbs as the Ancients did, who wrote of the Virtue and Uſe of ſuch *Herbs*

as grew in their own Climate, and appropriated them to the Diſeaſes that were generated in the ſame place, and under the ſame *Elevation* and *Cœleſtial Influences*.

And although ſome will object, and ſay, *That many of the ſame Herbs are tranſplanted into our Countrey*: Tho' the ſame ſhould be true, yet all men know, and daily Experience teacheth, that in a few Years the *Climate*, *Earth*, *and Cœleſtial Influences* will alter and change ſuch *Herbs* or *Fruits* into the Nature of that Countrey where they grow; as the *Oranges* of *China*, which of late were planted in *Spain*, they have there, in few Years, loſt that Fineneſs and Delicacy of Taſte, and are become more Tart and Sharp, like the *Original Oranges* of that Countrey; therefore they are forced to renew the Plants which are brought from their Natural Soil once in a few Years, tho' the difference between *Spain* and thoſe Climates they naturally grow in, is not ſo great by many Degrees, as our more *Northern Countries* are to *Aſia* and *Africa*. *Spain* and *Portugal* are comparatively but a little diſtance from us, and yet you ſee what a vaſt difference there is between our *Fruits* and *Herbs*, and theirs, being quite of another Nature and Operation. 'Tis true, they will grow here, but their Fruits will not come to any Maturity. Now if the Variation be ſo great in Countreys ſo near us, it muſt needs follow, that thoſe *Herbs*, *Seeds*, *Grains* and *Drugs* which grow in *Greece*, *Arabia*, *Ægypt*, *Perſia*, and the like remote places, muſt be ſtill more different and contrary.

Moſt of thoſe *Forreign Southern Climates* naturally produce rich ſweet *Wines*, *Sugars*, and *delicate Fruits*, as *Pine-Apples*, *ſweet Oranges* and *Lemons*, *Plantans*, *Coco-Nuts*, *Sower-Sops*, &c. which are all contrary in Nature, Form, and Qualities to our *Fruits*, and ſo are their *Herbs*, *Seeds*, *Roots*, &c. And 'tis abſurd to think, that the *Arabians*, *Grecians*, *Ægyptians*, &c. did ever make it their buſineſs to ſtudy the *Virtues and Uſe* of our *Herbs*, *Roots*, *Fruits*, *Seeds*, *Beaſts*, or *Grains*, whoſe Countrey and Productions they were altogether Strangers unto, as well as to our *Conſtitutions*, *Complexions*, and the manner

ner of our *Living*, *Meats*, *Drinks*, *Imployments*, *Intemperances*, and the like.

It is alſo to be noted, That the *Cœleſtial Influences* and *Operations* of the *Stars and Elements*, are not the ſame in one Countrey as they are in another, but according to the Elevation of the Pole, and the Neighbourhood or remoteneſs of that moſt Glorious-Body the *Sun*; hence it is that in the *Southern*, *Eaſtern* and *Weſtern Regions* of this inhabitable Globe, there are great numbers of *Birds* and *Beaſts* that are not known to us, and of *different Forms*, *Colours*, *Tones*, *Natures*, *and Inclinations* from ours; the ſame is to be underſtood in all their *Fruits*, *Vegitatives and Minerals*. The *Salnitral and Seminary Virtues* of the Earth, varying alſo in the predominant Qualities from ours, there being a concurrence in all Countries and Climates between the Influences and Operations of the *heavenly Bodies*, and the *earthy*; whence it comes to paſs, that the People of the *South* are *black*; and the *Northern white*; their Countrey generates *Gold*, and ours *Lead*, *Tin* and *Iron*; the *Eaſt-Indies* yielding *precious Stones*, which is a Degree higher than *Gold*, and the *Weſt-Indies* Silver, which proceeds from the powerful Influences of the Sun and Venus, but eſpecially of the Sun, its warming Beams continuing there all the Year without much variation; and therefore their Nights and Days are more equal than in the *North*, where the cold harſh Properties of *Saturn* and *Mars* do bear ſway: Therefore the Herbs, Drugs and Fruits that are brought forth in thoſe remoter Regions, are not *Homogenial* to our Bodies, as Experience might teach us, by the great numbers of new Diſeaſes that have of late been contracted by the ſuperfluous Mixtures of the *Eaſt* and *Weſt-Indian Ingredients* with our common Food, as Spices, Fruits, Sugars, as alſo *Tobacco*, &c. which have ſtrangely waſted the Healths of many: For the All-wiſe Creator of all Beings, has endued both the Heavenly and Earthly bodies with an inward Virtue, Power and Nature in every Climate and Country, ſo as all places do plentifully bring forth all manner of Herbs, Fruits,

Seeds, Drugs and Grains, ſuitable and proper for the Suſtenance of both Men and Beaſts of that place, and alſo for *Medicine*, there being a Sympathetical agreement in the Radixes between the *Animals* of each Country, and the *Vegetations* thereof, both being brought forth under the ſame Influence. Do not our own Herbs, Fruits, and Grains, growing in our own Country, maintain the numerous Troops of brave *Animals* amongſt us, *viz. Cows*, *Sheep*, *Horſes*, and many others in plentiful healthy ſtate, without the help of *Foreign Vegetatives?* And are there not a great number of *Medicinables* likewiſe of our own growth, proper for the cure of thoſe Diſeaſes that are generated in our Elevation? And had it not been the great happineſs of *England* if Men had known no more of *Outlandiſh-Wines*, *Spices*, *Sugars*, &c. either for *Food* or *Phyſick*, than our *Beaſts* do, which would have rendred us more healthy, and ſounder both in Body and Mind? For in the Beginning, the Divine Word of the Lord that (as the Scriptures teſtifie) made all things, moved it ſelf in all Places and Climates, and formed, framed, and figured all Bodies, according to the Degrees of the innate inſtant Qualities of each Place; and as the property of the Seven-fold Nature and Conſtellation did there predominate, and as the *Salnitral* Properties and Spirits were internally *ſtrong* or *weak*, *good* or *evil*, ſuch was the *Nature*, *Inclinations*, *Forms*, *and Shapes* of the Creatures in each Climate; for every Creature was cloathed with a Body according to the Nature and Degrees of the Spirit, which is the Life of all things, having an innate Power to attract proper matter for a Body of a proportionable Nature. And as the Internal Powers and Qualities are infinitely various, ſo are the External Forms, every thing, both in the *Animal*, *Mineral*, and *Vegetative Kingdoms*, varying in *Shape*, *Virtue* and *Vice*. And where the Property of the *Wrath* did predominate in the *Salnitral Quality* in any Countrey, there did ariſe, and were made fierce wrathful wild Beaſts of Prey, as *Bears*, *Lyons*, *Tygers*, &c. On the contrary, where the *ſweet Water* and *friendly Nature* had Domi-

Dominion, there were generated *Tame*, *Mild* Creatures, as *Sheep*, *Cows*, &c. the ſame is to be underſtood in the *Vegetative* and *Mineral Kingdoms*, and the outward *Body* or *Signature* does in all particulars manifeſt and ſhew the inward Nature of each thing to the enlightned underſtanding, and *ſagacious Naturaliſt*, whom God and Nature have made capable of ſuch ſublime Learning.

It is very *Improbable* (if I had ſaid *Impoſſible*, I had not much over-ſhot the Truth) that one Herb ſhould have ſpecifick virtue and power to cure ſo many various Diſeaſes and Defects of Nature, as the Ancients do appropriate, except ſuch an Herb, Fruit, Seed, or the like, be endued with, and have the Univerſal Tinctures compleat, which hath never been known; nor is it poſſible that any groſs Herb ſhould have that Divine Efficacy to cure ſo many Different Diſtempers, and in various Complexions, except there be a Living Faith in the *Patients*, and alſo in the *Phyſician*, which then can make Water Wine, and Clay and Spittle an Eye-Salve; and, as Chriſt ſaith, remove Mountains: As alſo witneſs the Woman that had the *Bloody Iſſue*, ſhe believed in her Heart, *That if ſhe could but touch the Hem of Chriſt's Garment, ſhe ſhould be whole*; which enabled her to preſs through the Throng and Multitude to touch his Garment; where 'tis to be noted, that this Woman did firſt preſs in her ſelf by Faith through the Wrath of God, and Multitude of Evil Properties and Inclinations, into the Divine Power and Virtue of the Son of God, which by a ſympathetical Attraction, and Divine Power awakened the Balſamick Virtue, and friendly Nature firſt in her ſelf, and afterwards in our Lord; for then he enquired, *Who had touched him*; at which his Diſciples marvelled, becauſe of the Multitude that preſſed him; but Chriſt was ſenſible of the *Inward Kindlings*, and of the *ſecret Attractions* and *Influences*, the Woman's Faith had in a powerful Degree awakened, and as it were drawn forth and united or joyned it ſelf with the friendly Divine Principle of the Light and Love of *God* in *Jeſus Chriſt*, which healing Virtues her earneſt Faith did draw forth; and ſo miraculouſly

culously her Cure was immediately effected; for Christ saith, *Thy FAITH hath made thee whole.*

The Truth is, there is but *One Way* for the right Cure of all Diseases, both *Corporeal* and *Incorporeal*, whether they proceed from the Body or the Mind, which is by the Virtue and Power of the Good Quality and friendly Nature which the Creator hath endued every Herb and other thing with; for as the Sickness of the Soul or Mind is nothing else but the Deprivation of the Divine Vision, (*viz.* man's being departed from the Government and Council of the good Light and Love of God, which cannot be remedied, nor the Soul restored unto its first state of Health, Strength and Unity with God, but only by Faith, and elevating the Soul to the Divine Principles, which will reinforce all the good Powers and Virtues of God's Love, and not only render a man sound and healthy, but the same Grace being obeyed, will maintain the Soul and Spirit in serenity) so the very same is to be understood of all kind of Sicknesses of the *Body*, and *Elements* of the *Outward Nature*; *Diseases* being nothing else but an unequal Motion, or Contrarieties of the Properties and Qualities of Nature, which comes to pass through various Intemperances, and concurring Influences of the Elements and Cœlestial Bodies, which wound the pure Volatile Spirit, and then presently the sweet Oyl and Balsamick Virtues, or *Humour Radicalis*, turns sour, and loseth its friendly Nature and Operation, and the harsh, astringent, fierce, original Poysons do rouze themselves, raging and domineering, and put Nature into an agonious Condition, which can no way be allayed or moderated, but either by the Secret and Divine Hand of God, which strengthens and raiseth up the half Dead or fading Oyl and wounded Spirit; or by a *Balsamick Medicine*, which may by *simile* incorporate it self with the *wounded Spirits*, and *Radical Moistures*, and so reinforce and restore them to their former strength and power, and then immediately the raging Fury of the bitter, astringent, and sour Properties becomes moderated, not annihilated, and then the strife and contention of

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Nature ceaſeth, and the Cure is effected.

Therefore every *Phyſician* ſhould underſtand how to prepare ſuch a *Medicine* as can, by its innate power and virtue, thus incorporate it ſelf, and operate in raiſing up the languiſhing powers of Nature, or elſe he is not fit to be called a Doctor. The Old Phyſick-Mongers tell us, that Mallows and Marſh-Mallows (which differ but very little in their Qualities) being variouſly applyed, will cure near Fifty Diſeaſes or Defects of Nature, which are generated, and do proceed from as various Cauſes, and as Different *Matters*, *Seeds and Radixes*; but how unlikely, improbable, nay, impoſſible it is, that one Herb ſhould effect ſo many Diſagreeing Cures, let Reaſon and Experience judge: Infinite almoſt is the variety of Conſtitutions, whence the ſame Intemperances that will load one Man with fat and phlegmy, groſs moiſt Humours, occaſioning various *Dropſical Diſeaſes*, will in another produce Leanneſs and Conſumption: Much drinking of Wine and Strong Liquors puffs up ſome *Bodies*, and wears away others. And the ſame is to be underſtood of all things in the *Vegetable*, *Animal* and *Mineral Kingdoms*; therefore there is an abſolute neceſſity to ſtudy to know the Properties and Qualities of a Man's own individual and ſpecifick Nature and Complexion, and not rely upon, and truſt to the adulterated *Medicines*, and phantaſtick Directions of ignorant Phyſicians, there being nothing that brings ſo many both Natural and Divine Benefits unto a Man, as the true Knowledge of himſelf, and is yet the leaſt minded of any thing in this World. What pains and ſlavery do Youth undergo to learn a few ſtrange Words, be able to tell the Name of a thing in *Latine* and *Greek*, or three or four Languages, and when all's done, they know not one Tittle more of the Eſſence, Nature or Uſe of the Thing, than if they had called it in plain *Engliſh*, as their Granum does. What *Drudgery* do they ſubmit unto to learn ſome ordinary Mechanick *Trade* (which yet in general are more laudable by half, becauſe more uſeful than many of thoſe Crafts which idle Men call *Sciences*)?

Others run all ſorts of hazards; the Scorchings of the *Tropicks*, or the Ice of the *Northern Pole* cannot affright them; they'l venture into New Worlds, and become acquainted with Stars that never peep'd into our *Hemiſphere*, only to get a little uſeleſs, uncertain, periſhing, and many times harmful and deſtructive Riches. They'l be acquainted at *Java* and *Japan*, the Streights of *Gibaltore*, and the Bay of *Mexico*; but all the while are meer Strangers at home, to underſtand their own Conſtitution, to know what is good and profitable for the Conſervation of their Being, how to preſerve their *Body* in Health, and their *Mind* in Serenity; to make their Lives truly comfortable, and their Deaths happy: Theſe are things that ſcarce any Man ſtudies for, or labours after. Greedy we are to amaſs *White and Yellow Dirt*, and fill our Houſes with that Lumber, which ſillily we call *Goods*, but utterly neglect the true *Knowledge of God, and Nature in a Man's ſelf*, which does furniſh one with all kind of profitable and permanent *Riches, Pleaſures, and Delights*, both of *Time and Eternity*; and which yet are ſo eaſie to be acquired, as we need not ſerve an hard Apprenticeſhip, or hazard our Health or Life by Sea or Land to obtain it.

But the Minds of People are ſet wholly upon outward Trumpery, admire nothing but Shews, and Titles and Vanity, Money, and Babyloniſh Learning are their *Idols*. If a Fantaſtical *Blade* in a *Velvet Jacket* tells the People that one Herb will cure a hundred *various Diſeaſes* in as many particular People of contrary Complexions and Natures; (though he himſelf with that Herb or any other, cannot cure one of them) or if he bids them jumble an hundred things together, moſt of them being of contrary Qualities, and tells them 'tis an excellent *Medicine*, though he knows not the true *Nature* of the ſeveral *Parcels*, (much leſs the *Qualities* of the *Whole*) yet all is ſwallowed as an *Oracle*, his Authority is not to be diſputed, *he was a great Man, could ſpeak ſeveral Languages, and was ſuch a King's Doctor, and has writ abundance of Books, and keeps his Coach, and has got a Buſhel*

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of Money by his Practice; Will you queſtion ſuch a Man's Judgment? Whereas, if we may ſpeak a bold Truth, 'tis certain there have been in all Ages a ſort of a *Letter-Learned Curers* of both the *Souls* and *Bodies* of men, which have proved the *Peſts*, the *Vermine, and Evil Savage wrathful Beaſts of the Earth*, that have deſtroyed all the good Fruits of God in this World; and as ſoon as ſuch good Fruits begins to bud in Mankind, are ready with the *Beetle* of *Ariſtotle*, or *Aquinas* (an *Old Aphoriſm*, or a *New Canon*) to beat it down under their Feet, and extinguiſh it. Theſe are the *Ægyptian Necromancers* that bewitch poor People to admire and run after them; and like our common *Vagabond Gypſies*, the intent and deſign of all their *Canting* and their *Skill*, is to have their Hands croſſed with a piece of *Silver or Gold*, and to juggle your Money out of your Pockets. For to gain the greater *Veneration and Eſteem*, they have invented abundance of hard Words, or ſpeak in unknown Tongues, making the People believe thereby, that they know the more of *God* and *Nature*: Whereas they are only *Changers of Words*, and know nothing of the *Inward Virtue* and *Life* of Things, whether *Divine* or *Natural*. If a Man could Name any particular Herb or Diſeaſe in an hundred ſeveral *Languages*, what would this better him as to the *Inward Virtue* of that *Herb*, or the *Nature and Cure* of that *Diſeaſe?* All *Languages* are but one in the *Root*, and therefore to ſpeak with ſeveral *Tongues*, has never been known to make a Man Wiſe, where a good *natural Genius* is wanting.

But unto the Study and Knowledge of God, and his Divine Principles of Love and Light, I recommend all the Lovers of Wiſdom, which is ſufficient to teach them all things *Divine and Natural*, and to heal all their *Diſeaſes*; for ſo ſaith the *Kingly Prophet* David, *Pſal.* 107. 20. *The Lord ſent his word and healed them, and delivered them from Deſtruction.* And again, *Pſalm* 30. 17. *I cryed unto the Lord, and he healed me.* So *Gen.* 20. 17. *Abraham* prayed unto the Lord, and he healed *Abimelech* and his Wife: Alſo, *Moſes* cryed unto the Lord that he would

heal

heal *Miriam* of her Leprosie, and the Lord commanded, *That she should be shut out of the Camp seven days*, and then she was received in again whole, *Numb.* 12. 13. And *Deut.* 32. 39. God speak thus, *See now, I, even I am he, and there is no God with me; I kill, and I make alive; I wound, and I heal, neither is there any that can deliver out of my Hands.* And *Mat.* 10. 18. Christ gives his Servants Power to *heal the Sick, cleanse the Lepers, and raise the Dead.* In a word, Multitudes of Examples we have in the Scriptures of Truth, that all the Prophets and Holy Men of God, who were guided and directed by his Spirit of *Wisdom* in all their Troubles, whether they were *Diseases* of the *Body* or the *Mind*, always made their Application unto the Lord, and he healed them, and taught them what means to use, that always proved Effectual, though seeming never so mean and simple. Therefore let every one address to this *Grand* Physician, whose Arm is not shortned, nor his Mercy and Goodness diminished. But if Men will give themselves up to the *Spirit of Error, Ignorance and Blindness*, and live in all *Intemperance, Gluttony, and Superfluity*, which brings on them a multitude of Diseases, and then enquire and run after the *False Prophets and Necromancers*, whose *Practice* is merely for *Money, Honour*, Pride and *Estimation*, studying how to deceive the People by *canting Words, Plush-Coats, guilded Coaches, great Houses*, &c. which do amuse the *Rabble*, and make them have great Thoughts of them, though most that have tryed their *Medicines* might know that they are worse than the Diseases they are prescribed against: I, say, if you follow these Courses, 'tis no wonder if your Lives become burthensome unto you, and complicated Diseases torment you, and an untimely Death cut you off. For you may take a Cart Load of gross unseparated Herbs and Juices, as our Physicians use, with a Tun of their Sick Decoctions, and a whole *Apothecaries Shop* of their *Confused Compositions*, and be further off from a Cure than at first. Therefore the safest Course I can direct my fellow-Mortals, is, *To fear the Lord, live sober and temperate, both in the Quantity and*

Quality

Quality of Meats, Drinks, and Imployments. And if Diſeaſes do at any time invade the *Body*, by any Accidents, or through the Male-Configurations of the *Conſtitution*, or the like, then humbly to apply themſelves by Prayer to the Lord, and to the Oracle of God in a Man's ſelf; and then, (as the Mother of our Lord ſaid unto the Servants that waited at the Marriage where he wrought his firſt Miracle,) *Whatever he bids you do, that do ye*; that is, whatſoever the Divine Light or Holy Spirit of the Lord directs you to, or bids you do, that be you ſure, in all particulars, to obſerve. For the *Reaſon*, *Wit*, *Skill*, and all *Knowledge* of the outward Man ought to be as Waiters, Tenders, or Servitors to execute and obey the Commands of the *Spirit* of the Lord. Men ought to ſtand ſtill from Reaſoning and Imaginations, and wait at the Altar of the Lord, and hear what he will teach; which Directions Man ought to follow, and to act as this bleſſed Light, and friendly Principle of God does excite him; for in its power and virtue conſiſts the right Cure of *Body* and *Soul*, and in it is ſafe to move and abide; *Amen*.

CHAP. XVII.

Of *BUGS*, and from what Matter and Aliment they do proceed, and how to prevent their Generations. Of the Excellency of *clean ſweet Beds*, and perniciouſneſs of *old ſtinking Feather-Beds*. Alſo, ſeveral *Receipts* how to kill *BUGS* and *FLEAS*.

CLeanneſs in Houſes, eſpecially in Beds, is a great preſerver of Health. Now Beds for the moſt part ſtand in Corners of Chambers, and being ponderous cloſe ſubſtances, the refreſhing Influences of the Air have no power to penetrate or deſtroy the groſs Humidity that all ſuch places contract, where the Air hath not

not its free egreſs and regreſs. In theſe ſhady dull places Beds are continued for many years, and hardly ſee the Sun or Elements. Beſides, Beds ſuck in, and receive all ſorts of pernicious Excrements that are breathed forth by the ſweating of various ſorts of People, which have Leprous and Languiſhing Diſeaſes, which lie and die on them: The Beds, I ſay, receive all theſe ſeveral Vapours and Spirits, and the ſame Beds are often continued for ſeveral Generations, without changeing the Feathers, until the Ticks be rotten. Beſides, we have many Feathers that are imported from ſeveral Countries, which are the Drivings of old Beds, the uncleanneſs whereof is not conſidered. As to the Nature of Feathers, they are of a ſtrong, hot, fulſome Quality; for Fowls, of all Creatures are for the moſt part the hotteſt, and their Feathers contain the ſame Nature: Therefore the conſtant lying on ſoft Feather-Beds, does not only over-heat the Backs and Reins, weakening the Joynts and Nerves; but they have power alſo not only to receive, but retain all evil Vapours and Excrements that proceed from, and are breathed forth by various Diſeaſed People. Hence it comes to paſs that ſundry *Diſtempers* are transferred from one to another, by lying upon or in ſuch Beds, which Diſtempers do ſecretly ſteal on a Man by degrees, ſo that he cannot imagine whence the Diſorder proceeds, or what the cauſe thereof ſhould be. But I would not have the Reader miſtake me; all People are not ſubject to get Diſeaſes this way: There are ſome whoſe Conſtitutions are ſtrong, and their Natural Heat and Spirits are vigorous and lively, by the Power and Virtue whereof they withſtand and repel all ſuch evil Vapours and Scents as do proceed from ſuch Beds, when a Man is hot and ſweats in them, that they have no power to ſeize the Spirit: But, on the contrary, when ſuch People ſhall lie on ſuch Beds, whoſe Natural Heat is weak, their Spirits few, and whoſe central heat is not able to withſtand or repel thoſe Vapours and Scents which ſuch Beds ſend forth when a Man is hot in them; this laſt ſort of People are ſubject to receive

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Injuries, and contract Diſeaſes; for thoſe evil Vapours do powerfully penetrate the whole Body, and if they are not withſtood, by the central heat and power of the Spirits, then theſe evil Vapours do ſeize the Spirits, and incorporate themſelves with their likeneſſes; for every particular thing does ſenſibly and powerfully ſeek out its likeneſs, and whereſoever it finds its ſimile, it hath power to incorporate and become eſſential. Theſe are the chief Reaſons why one Man gets Diſeaſes by lying with Diſeaſed Perſons, and in unclean Beds, and others not. It is a general cuſtom when Men go abroad or travel, to *deſire clean Sheets*, imagining them to be a ſufficient bulwark to defend them from the pernicious Fumes and Vapours of old ſtale Beds; but it is too ſhort. For it is certain, that moſt or all Beds do perfectly ſtink, not only thoſe in Inns and Houſes of Entertainment, but others; not but that every ones Bed does ſmell indifferent well to himſelf; but when he lies in a ſtrange Bed, let a Man put his Noſe into the Bed when he is thorowly hot, and hardly any common Vault is like it.

Now this ſort of Uncleanneſs, which does proceed from *old Beds*, is not only the greateſt, but alſo the moſt injurious to the Health and Preſervation of Mankind, and the leaſt care is taken to prevent it. Every one that can, will have plentiful Changes both of Linnen and Woollen Garments, for if they have not, experience does ſhew, that the Excrements and Breathings of the Body will generate Vermin: Alſo, do not moſt People take care that their Furnitures are daily bruſhed and rubbed, and their very Floors waſhed, as though they were to eat their Food on them? But all this while they lie on *Beds* that have not been changed, or hardly aired in ſeveral Years. Let an indifferent Perſon judge which is moſt pleaſurable and healthful, to have a clean Floor to tread on (which coſts many a hard days labour to keep ſo, and is dirtied in a moments time) or to have a clean ſweet *Bed* to lie on? There is no compariſon to be made, the difference is ſo great; the one being eſſential either to health or ſickneſs, the other an indifferent thing. If

there

there was but the tenth part of the care taken to keep *Beds clean and ſweet*, as there is of *Cloathing* and *Furniture*, then there would be no Matter for the getting of *Diſeaſes*, nor for the Generation of *Bugs*. I would have all *Houſewives* and others conſider the *Reaſons* of theſe things. Are not *Lice*, that troubleſome *Vermin*, bred from the breathings of the *Body*, for want of often change both of *Linnen* and *Woollen*? And will not *Fleas* breed from the very Duſt of Chambers where People lie? Alſo any *Woollen* that hath been uſed about *Beds*, altho' the cold Winter have deſtroyed them, yet if theſe Cloaths lie in any cloſe place, where the Air hath not its free egreſs and regreſs, theſe very Garments will generate *Fleas* the Summer following; but if theſe Cloaths had never been uſed about Men and Women, they would never have bred *Fleas*; for there is no matter of Element in *Wool* or *Cloth* for the Generation of ſuch Creatures; but *Wool*, *Cloth*, *Furs* and *Hair*, are chiefly the Element of *Moths*, and ſometimes of ſmall Worms; that is, if ſuch are kept in places where the refreſhing Influences of the Air have not their free egreſs; for all ſuch places do contract great ſtore of Moiſture, which, when hot Weather comes, cauſeth *Putrefaction*, whence all ſuch *Vermin* do proceed. But if theſe things be in daily uſe, and expoſed to the open Element, they never breed any *Vermin*: So that the Generation of thoſe things are generally cauſed by Accidents; not but that there is matter in the Radixes of ſuch things for the Generation of ſuch *Vermin*.

2. From the pernicious Smells and putrified *Vapours* that do proceed from *old Beds*, are generated the *Vermin* called *Bugs* (of which, neither the Ancients, nor the Modern Writers of this Age, have taken notice) according to the degrees of *Unſweetneſs*, *Nature of the Excrements*, and the *cloſeneſs of the Places where Beds* ſtand; for ſome *Peoples Excrements* are not ſo unclean as others: Alſo, in all *cloſe places*, eſpecially in *Cities* and great *Towns*, the *Spirits* and thin *Vapours* of the *Air* are ſuffocated, which makes the ſame *Air* ſulpherous and hu-

mid,

mid, whence does proceed *Putrefaction*. Therefore it is not to be thought a general Rule, *That* all *Old Beds* should breed *Bugs* as some (who are ignorant of the Operation of Nature) will be apt to say, *If one Bed do breed them, why not all?* No, it is according to the Nature of the uncleanness, and other accidents that do happen: For where (as is said before) the thin pure *Air*, with the refreshing Influences of the *Sun* and *Elements*, have their free egress and regress, all such matter is destroyed, whence such *Vermin* are produced. The Original of these Creatures called *Bugs*, is from *Putrefaction*, occasioned by stinking Scents and Vapours, which do proceed from the *Bodies* and *Nature* of Men and Women, and the mixing or incorporating of these *Vapours* with moist and sulpherous *Air*; for where there is no heat nor humidity, there can begin no *Putrefaction*. Therefore all that have attributed the Generation of this Vermin to *Wood*, as *Bedsteads*, and the like, are grosly mistaken in the Productions of Nature; for there is no matter in *Wood* that can generate such a *Vermin*, it being productive only or chiefly of two Creatures in *England*, viz. of *Wood-Lice*, and a small *Worm*. These *Wood-Lice* are never generated but in places where the *Sun* and *Air* have not their free Influences, so that there is store of Humidity contracted; and when the *Sun* comes to such Degrees of the *Zodiack*, this Creature is generated, which is of as different a Nature from *Bugs*, as *Sweetwood* is from a *stinking Bed*. Also Wood does breed a certain small Worm, but never till the Salts Nature and Power is decayed through length of Time: Then the Air enters it which does presently cause it to contract a humid Quality, from whence proceeds Putrefaction, whereof when the Sun is powerful, this Worm is bred. But so long as Wood continues sound, and is kept dry, the Air having its free influences on it, I affirm, That no sort of Wood ever breeds any kind of Vermin.

3. There are many also that attribute the Generation of this Creature to *Hogs-Hair*, which being mixed with *Lime*, and *Houses plaistered* with it, *does occasion* (say they)

they) *the Generation of Bugs.* Now it is moſt certain that there is no poſſibility in Nature for this Production: For no kind of *Hair* ever breeds any Living Creature, except it be put into Water or Mud when the Sun is powerful, and then this Creature thus generated, retains its firſt *Species*, viz. a *Hair*, with a live Head, which was its Element whence it proceeded: But if you take it out of the Water, it preſently dies: So alſo it doth when the Sun declines in heat, as moſt ſorts of Vermin that are bred through Heat and Moiſture do. But *Hair* being mixed with *Lime*, all Matter of Generation is thereby totally deſtroyed: For *Lime* does chiefly contain a harſh, fiery, keen, ſharp, corroding Quality; it is ſo ſharp, that it does deſtroy all Life, and is as contrary to it, as Light is to Darkneſs; the predominant Qualities in it is the Salts Nature, from which no Living Creature can be produced. Beſides, if there were never ſo much matter in Hair for the Generation of ſuch Vermin, Lime would deſtroy it; for in Lime there is only a *Salnitral Fiery Vertue.*

4. If the Reaſons before mentioned be not ſufficient to convince the ignorant of their erroneous Opinions in this particular, then I hope the following one will, which is more familiar to every one. It hath never been known, that this troubleſome Vermin was ever ſeen in Warehouſes, Kitchins, Parlours, Dining-rooms, or any places where *Beds have never been*, except they have by accident been brought into ſuch Rooms or Warehouſes, by Furniture of Chambers that have been troubled with them, tho' all ſuch places have the ſame Furniture as *Chambers*, except *Beds.*

5. From the ſame Subſtance or Matter whence *Bugs* are bred, is alſo occaſioned the Generation of many naſty *Diſeaſes* in the *Blood*; ſo that the deſtruction of the Matter that breeds them, is of greater Conſequence than moſt People are ſenſible of: And if theſe following Rules be obſerved, I dare affirm, That the Generation of *Bugs* will ceaſe, and alſo many other *Inconveniences* and *Diſtempers* that are got by this ſort of *Uncleanneſs* will be avoided.

Firſt,

Firſt, You are to deſtroy all *Preſs-Bedſteads*, which ſtand in *Corners of Rooms*, being made up with *Boards* ſo cloſe, that the *Air* cannot penetrate, or dry up and conſume the moiſt ſulpherous *Vapours* that are contracted: Theſe *Sorts of Beds*, that ſtand ſo, are apt to have them more than others. Alſo, you are to ſet your other *Sorts* of *Beds* as near as you can in the moſt airy places of your *Rooms*, expoſing them to the Air the moſt part of the Day, with your *Chamber-windows open*, that the Air may freely paſs, which is the moſt excellent Element that does ſweeten all things, and prevents *Putrefaction*: In the Night alſo you ought not to have your *Window-Curtains drawn*, nor your *Curtains* about your *Beds*; for it hinders the ſweet refreſhing Influences of the Air, ſo that the Air of all cloſe places becomes of a hot ſulpherous Nature and Operation; the thin pure Vapours, which do wonderfully refreſh Nature, are as it were ſuffocated: And this preventing the Influences of the Air, is in an eſpecial manner obſervable, when People are ſick, or out of order, as tho the *ſweet pleaſant Air* had been the cauſe of their *Diſeaſe*: Such *Rooms* being ſo very cloſe, with great *Fires* in them, that if a *Healthy Perſon* do but continue three or four Hours in them, the *fulſome Steams, and thick Vapours* will much diſorder him, and take away the edge of his Appetite: And if ſo, what will the Operation be on thoſe whoſe Spirits are weak and diſordered with Diſtempers?

6. What is more pleaſant and healthful than *good Air*? It chears and comforts the Spirits, it opens the Paſſages of the Joynts and Nerves, it purifies the Blood, creates an Appetite, increaſing Strength and Vigour. But on the contrary, *hot, thick, ſulpherous Airs*, do not only obſtruct the Paſſages of the Spirits, but ſuffocate them, loading the Joynts and Nerves with evil Juices, whereby the Limbs and Members become full of pain, cauſing a general Tenderneſs to poſſeſs the whole Body, and deſtroying the Appetite, and the power of the digeſtive Faculty in the Stomach. Alſo, do not all *Houſes* and *Places grow Muſty*, and contract too great ſtore of *Moiſture*,

ſture, if the *Air* be any way prevented by *Window-ſhutters*, or the like, that it cannot have its free egreſs and regreſs? Therefore *moderate Cloathing*, *hard Beds*, *Houſes that ſtand ſo as that the pleaſant Breezes of Wind may air and refreſh them*, and alſo *Houſes that are full of Windows*, are to be preferr'd: For where the *Air* hath not its free Influences, the Spirit becomes dull and heavy, this being the true Life of the Spirit in every thing.

7. Now the certain means and way not only to prevent the Generation of this Vermin, but alſo to preſerve Health and Strength, is *Straw*, or rather *Chaff-Beds*, with *Ticks of Canvas*, and *Quilts made of Wooll or Flocks* to lay on them; which certainly is the moſt eaſie and pleaſant Lodging that can be invented; and a little Cuſtom will make it appear friendly to Nature, and in every reſpect far beyond the ſofteſt *Feather-beds* on which, when a Man lies down, he ſinks into them, as into an Hole, with Banks riſing on each ſide of him; eſpecially if two lye together, when firſt they go to Bed they lye cloſe; and, after a little time, when they begin to be hot or ſweat, they are generally willing to lye a little further off, that they may cool themſelves, but cannot do it without great difficulty and trouble, by reaſon of the ſoftneſs of the Bed, and thoſe Banks that riſe on each ſide: Beſides, ſuch ſoft *Feather-Beds* do over-heat the Reins and Backs, making all the parts tender, and cauſing Sweating, and many other Inconveniences to attend the Body. *Feather-Beds* alſo are nothing ſo eaſie as Quilts, after a little time being accuſtomed to them; they are alſo extream Fulſome, and by their Heat they do powerfully dry up the *Radical Moiſture*, cauſing a general *Faintineſs* to attend the whole Body. But on the contrary, *hard*, *even Beds*, that lye *ſmooth*, are not only eaſie through Cuſtom, as is mentioned before, but a Man may turn freely, both Sleeping and Waking: They *harden and ſtrengthen the whole Body*, eſpecially the *Back* and *Reins*, make the *Nerves* and *Sinews* ſtrong, preventing the *immoderate Evacuations* by Sweating, and keeping the Body in a temperate Heat. Beſides, ſuch Beds

may

may be often changed with but little Trouble, and less Cost; they send forth no stinking Fumes or Steams, as *Feather-beds* do; but are sweet and clean. Certainly nothing is more healthy, next to *Temperance* in Meat and Drink, than *clean hard Beds*.

8. All sorts of *Beds*, especially *Feather-beds*, ought to be changed, driven or washed, at the least three or four times in a Year; or else it is impossible to keep them sweet and clean, and to prevent the Generation of Vermin, or the other Inconveniences before-mentioned: Would not every one condemn a Man, if he should wear a *Shirt* a Year, and lye in one pair of *Sheets* seven Years? Which if any should do, it would not so much endanger his Health, nor bring half the Inconveniencies on his Body, as *old stinking Feather-beds* do; which possibly stunk before ever they were lain on, by reason of the fulsom Excrements that the Quills of the Feathers contain. Also Feathers do certainly contain an unclean putrified Matter, that hath a near affinity with the Nature of *Bugs*; and therefore *Feather-beds* are more apt to breed them, than *Wool* or *Flocks*; tho both will do it, if the fore-mentioned Rules be not observed. But if you are not willing, or so lowly-minded, as to have *Straw* or *Chaff-beds* under your Quilts, then you may have *Flock-beds* with *Canvas-Tickings*, which may be both aired and washed as often as you please, with little Trouble and Charge. If any shall question the Truth of what I have alledged concerning *Beds*, I desire they would please but to try the Experiment, by filling a *Bed* with the *freshest and cleanest Straw or Chaff*, which will smell very pleasant; and having so done, let them lye on it half a Year in a corner of a Room, as Beds generally stand, and then smell to it; and instead of sending forth a *Pleasant Scent*, as it did at first, it will send forth a *strong, fulsome, musty Steam* or *Fume*. And if this will do so, what will *Feathers* do, that in the Root of Nature are *unclean fulsome Excrements*, of a hot strong Quality? Therefore they have the greater fulsom Excrements that are breathed forth of the Body by Sweatings, and the like; but

they have alſo Power to retain ſuch evil Vapours; and when others come to lye on them, and are throughly hot, it awakens thoſe pernicious Steams, which often bring many Inconveniencies on the Body. Beſides, it is very unpleaſant to lye in ſuch Beds; a Man muſt always be forced to keep his Noſe above-board. Indeed each Man's own Bed does not ſtink or ſmell ſtrong to himſelf, becauſe he is accuſtomed to it; neither does a *Tallow-Chandler* ſmell thoſe horrible Scents and pernicious Fumes, that old Tallow ſends forth when it is melted. But let any other Perſon, that is not accuſtomed to it, be near ſuch things, and it will be very offenſive to him. Even ſo it is in all other ſtinking Trades, and things of this Nature; ſo that the greateſt *Slut* in the World does hardly ſmell her own *Houſe* or *Bed ſtink*. For in Man is contained the true Nature and Property of all things, both of Good and Evil; therefore he is both liable, and alſo apt to receive all Impreſſions, and to be wrought on by all things he ſhall either communicate with, or joyn himſelf to, whether it be Cleanneſs, or the contrary. Alſo by *Meats*, *Drinks*, and *Communication*, all things have power by a Sympathetical Operation to work on Man, becauſe he is like unto all, bearing a proportionable Nature unto all things. If People did underſtand this, they would prefer *Sobriety* and *Temperance* with *Cleanneſs*, far beyond what they do; and then Men would not be ſubject to ſo many Diſeaſes, as now they are.

9. *Heat* and *Moiſture* is the Root of all *Putrefaction*, and therefore *Bugs* are bred in Summer, but they live all the Winter, tho they are not then ſo troubleſome. They harbour in Bed-ſteads, Holes, and Hangings, Nitting, and breeding as *Lice* do in Cloaths: But all Men know, that Woollen and Linnen are not the Element of *Lice*, but they are bred from the fulſome Scents and Excrements that are breathed forth from the Body: The very ſame Radix have *Bugs*; and if their be any difference, they are from a higher Putrefaction, and therefore they are a more noiſome ſtinking Creature.

Several

Several Receipts to deſtroy Bugs *and* Fleas.

TAke a convenient quantity of unſlaked Lime, and put it into ſome Water, and let it ſtand three or four days, then pour off your Water, and add to it a quantity of common Salt, more or leſs, as you think good (but the ſtronger the Water is made, both of Lime and Salt, the better it will perform the Cure;) then take this Liquor and waſh the Floor, and the Sides of the Wall, and the Bedſtead very well two or three times a Week, for a Month or two together, (not forgetting to give your Room as much Air as you can, by ſetting your Windows open moſt part of the day) this Liquor will deſtroy both *Bugs* and *Fleas*, if other Circumſtances of good *Houſewifery* and *Cleanneſs* be obſerved.

Another.

Take *Colliquinto* Seeds, a ſufficient quantity to make Water ſtrong, boyl them one quarter of an hour in Water, and waſh the Walls, Floor, and Bedſtead with this Water, two or three times in a Week in the hotteſt Seaſon for a Month, or as you ſee occaſion. This will alſo prevent the breeding both of *Bugs* and *Fleas*, [*But do not forget to let into your Rooms your Friend the Air.*]

Another.

Take *Wormwood*, in its proper Seaſon, dry it according to our Directions and ſlip it from the ſtalks, and put it into White Paper Bags made flat, and prick Holes in them to let the Fumes out, and put ſome of theſe Bags between your Bed and the Sacking, Mats or Boards, and ſome of them under your Boulſter, and alſo under your Bed on the Floor, and ſome of the ſame *Wormwood* looſe on the Teſter of your Bed. The Fumes and Scents of this Herb, doth not only prevent the Generation of all kinds of *Vermin*, but it makes the Air of ſuch Rooms, where it lies, wholeſome.

Another.

Take *Wormwood* and *Rue*, a good quantity, boyl them a quarter of an hour in Water, then take common Salt,

and add to this Water what quantity you pleaſe, (the ſtronger the better) then waſh the Sides of the Wall, Floor, and Bedſtead with this Water, two or three times a Week, and it will kill both *Bugs* and *Fleas*.

Another.

Take the Rinds or Outſides of *Green Wall-nuts*, bruiſe them, and ſteep them in Water three or four Days, and waſh your Rooms and Bedſtead with it two or three times a Week, and it will work the ſame effect.

Another.

Take *Wormwood* and *Muſtard-Seed* bruiſed, boyl them in Water a quarter of an hour; then add Salt to the Water, and waſh the Wall, Floor, and Bedſtead with it, which will prevent the Generation of all kinds of Vermin, if the ſweet Influences of the Sun and Air be not prevented.

Another.

Take the *Lees* of *Sope*, after you have done waſhing, and boyl Onions in it, then add a little Salt to it, and waſh your Room and Bedſtead with it.

Another.

Take ſtrong *Vinegar*, and mix ſome *Salt* to it, and ſprinkle your Room; this doth not only prevent and kill *Bugs* and *Fleas*, but it is otherways wholeſome.

A Fume.

Take *Brimſtone*, and burn it on a Chafing-diſh of Coals in the middle of your Room, (but remember to ſhut your Windows) this do two or three times a Week, or as often as you pleaſe, the oftner you do it, the ſooner will the Cure be performed.

Another.

Take three or four Ounces of *Genny-Pepper*, more or leſs, burn it on a Chafing-diſh of Coles in the middle of your Chamber, ſhut your Windows and Doors, and go out, or elſe it will ſerve you as it will the *Bugs* and *Fleas*. If you do thus two or three times a Week, for a Month or two in the hot Seaſons, it will deſtroy all kind of Vermin in the bud.

Another.

Another.

To conclude, There is nothing better to prevent the Generation of *Bugs* and *Fleas*, and to keep your Bed ſweet, than every Morning when you riſe to ſet open your Windows, and lay open your Bed-cloaths, and ſo let it continue four or five hours, in which time the Excrementitious Fumes, and groſs humid Steams, which the Body breathed forth in the foregoing Night, will Evaporate by the help of the Air; this is a very good way to keep the Bed ſweet, and to prevent the breeding of Vermin, it being impoſſible for any to keep their Bed ſweet, if they do not more or leſs obſerve this Rule.

CHAP. XVIII.

A ſhort Diſcourſe of the Pain in the Teeth, *ſhewing from what* Cauſe *it does chiefly proceed, and how to* prevent *it.*

THe terrible Pains and Diſeaſes of the Teeth do chiefly proceed from two Cauſes. The Firſt is from certain filthy phlegmy Matter which the Stomach and Veſſels do continually breath and ſend forth, which does Lodge or Center in the Mouth, eſpecially between the Teeth, and on the Gums; and ſome People having fouler Stomachs than others, ſuch do breath forth very ſower, ſtinking, phlegmy Matter, which does not only increaſe the Pain, but cauſes the Teeth to become looſe and rotten: And for want of continual cleanſing and waſhing, thoſe Breathings, and this phlegmy Matter turns to Putrefaction, which does eat away the Gums, as tho Worms had eaten them. And this defect is generally attributed to the Diſeaſe called the *Scurvey*; but it is a miſtake, the Cauſe is chiefly, as is mentioned before, from the Stomach, or for want of Cleanſings.

2. This Diſtemper of the Teeth and Gums does alſo proceed from the various ſorts of Meats and Drinks, and

more eſpecially from the continual eating of Fleſh, Fiſh, and fat ſweet things, compounded of various Ingredients of diſagreeing Natures, which do not only obſtruct the Stomach, but fur and foul the Mouth, part thereof remaining upon the Gums, and between the Teeth: For all ſuch things do quickly turn to Putrefaction, which does by degrees corrupt both the Teeth and Gums. Beſides, our Beds take up near half the time of our Lives, which time the Body is not only without motion, but the Bed and Coverings do keep it much hotter than the Day-garments, eſpecially of thoſe that draw the Curtains of their Windows and Beds ſo cloſe, that the pure Spirits and thin refreſhing Vapours of the Air are hindred of having their free egreſs and regreſs, which does dull and flatten the Action of the Stomach. Therefore the Night does foul the Mouth more than the Day, furring it with a groſs ſlimy Matter, eſpecially thoſe that have foul Stomachs, and are in Years; for whatſoever are the diſorders of the Body, the Mouth does always partake of them, which ought to be cleanſed every Morning.

3. It is to be noted, That moſt People do alſo attribute the Diſeaſes of the Teeth to *Colds*, *Rhuems*, and other outward Accidents. It is true, outward Accidents will further this Diſeaſe; but then there muſt be Matter before-hand, otherwiſe outward Colds can have no power to cauſe this Pain. The ſame is to be underſtood in all *Stoppages of the* Breaſt, and other Obſtructions, as *Coughs*, and the like. For, if any part be obſtructed, or there be Matter for Diſtemper, then, on every ſmall occaſion of outward Colds, or the like Accidents, Nature complains. If your *Teeth and Gums be ſound*, and free from this Matter, take what Colds you will, and your Teeth will never complain, as dayly experience doth ſhew. For all outward Colds and other Accidents of the like Nature, have no power to ſeize any part of the Body, except firſt there be ſome inward Defect or Infirmity: Suppoſe the *Teeth be defective*, then the Diſeaſe falls on that part; or if it be the *Head*, *Eyes*, Breaſt, Back,

Back, or any other part or Member of the Body, that is obſtructed, the evil is felt in that part. Therefore if the Mouth be kept clean by *continual Waſhings*, it will prevent all Matter of *Putrefaction*; and then *Colds*, and the like Accidents, will have no power to ſeize this Part, or cauſe this terrible Pain. Even ſo it is in all other Parts of the Body.

4. There are many various things, of divers Natures, preſcribed by Phyſicians, and others, as Waſhes, *&c.* to preſerve the Teeth and Gums; but moſt of them, if not all, to little or no purpoſe, as daily Experience teaches: For, all high, ſharp Salts, and things of a ſour or keen Nature, do rather cauſe the Teeth to periſh, than the contrary; as do all hot Spirits, be they what they will: Many have deſtroyed their Teeth by the frequent uſe of ſuch things, and it hath hardly ever been known that any ſuch things have ever cured or prevented the aking Pains of the Teeth, but water only. Many examples I could mention to demonſtrate this; but too tedious for this place.

5. The *beſt*, *moſt ſure*, and *never-failing* way to prevent the *Diſeaſes* and *Pains* in the *Teeth* and *Gums* is, *every Morning to waſh your Mouth with at leaſt ten or twelve Mouthfuls of pure Water, cold from the Spring or River, gently rubbing your Mouth with your Finger, or a Cloth, and ſo again after Dinner or Supper, ſwallowing down a Mouthful of Water after each Waſhing*: There being no ſort of Liquor in the World ſo pure and clean as *Water*; and nothing doth cleanſe and free the Teeth and Gums from that foul Matter which does proceed from the Breathings and Purgings of the Stomach, and from the various ſorts of Food, ſo well as *Water*: The uſe of other Waſhes is to little or no purpoſe; but whoſoever do conſtantly waſh their Mouths with Water, as is before mentioned, ſhall find an eſſential Remedy. All hard Rubbing and Picking of the Teeth ought by any means to be avoided, for that is injurious to them. And whenſoever you find your Mouth foul, or ſubject to be ſlimy, as ſometimes it will more than at others, according to the good or evil

ſtate

ſtate of the Stomach, tho' it be not after eating; at all ſuch times you ought to waſh your Mouth. This Rule all Mothers and Nurſes ought to obſerve, waſhing the Mouths of their Children two or three times a day; and alſo to cauſe their Children to ſwallow down a little Water, which will be very refreſhing to their Stomachs: For Milk does naturally foul and fur the Mouth and Teeth; and, if they be not kept clean by continual waſhing, it cauſes the Breeding of Childrens Teeth to be more painful to them.

6. To keep your Teeth white, one of the beſt things is a piece of a *China* Diſh, or a piece of a fine *Dutch* Earthen Diſh, made into fine Powder, and the Teeth rubbed with it.

7. Few there be that underſtand or conſider the excellent Vertues of Water, it being an Element of a mild and cleanſing Nature and Operation, friendly unto all things, and of univerſal Uſe: But becauſe it is ſo common, and ſo eaſily procured, I am afraid that many People will be like *Naaman* the *Syrian*, when the Prophet *Eliſha* adviſed him to *waſh ſeven times in the River of* Jordan *to cure his Leproſie*; it being the Ignorance and Folly of moſt People, to admire thoſe things they do not know, and, on the other ſide, to deſpiſe and trample under foot thoſe Things and Myſteries they do know; which the Learned in all Ages have taken notice of: For, ſhould ſome People know what *Apothecaries* and others give them, they would *deſpiſe the Phyſick*, and have but little reſpect for their Doctor.

All Houſewives do know, that no ſort of Liquor, be it what it will, will cleanſe and ſweeten their Veſſels, but only Water; all other Liquors leaving only a ſower ſtinking Quality behind them, which will quickly cauſe Putrefaction: But Water in its own nature is clean and pure, not only for all Uſes in Houſe-wifery, and the Preſervation of Health, but the Saints and Holy Men of God have highly eſteemed this Element, by uſing it in the exterioure Acts of Divine Worſhip, as having a Simile with the Eternal Water of Life, that does puriſie and cleanſe the Soul from Sin.

CHAP.

CHAP. XIX.

Of Marriage, and the Inconveniencies of unequal Matches.

SInce the main Scope of this whole Treatise is but to set before my Fellow-Mortals the Means and Courses whereby they may obtain Health, both of the Body and Mind, and to shew them from whence the grievous Diseases of the one, and tormenting Passions of the other do proceed: And since there is nothing that more frequently brings Grief, Affliction and Distraction on the Minds of People (and many times lamentable Diseases in their Bodies too) than inconsiderate and unfit Marriages, *I could not but think it necessary to add a few Words on a Subject so general and important.*

THis sacred Tye of *Marriage* was instituted by God in Paradise, that the Woman might be an *Helpmeet* to the Man, and each party a *Comfort* and *Solace* to each other, and so propogate their Kind in Love and Peace; but by Peoples corrupt manners and abuses of that holy Institution, it is now to many become the greatest Plague of humane Life, where two unsociable Creatures are yoked together to each others torment, yet cannot be separated, but are forced with struggling, and goring, and kicking each other, to drudge on a most uncomfortable days work of Misery, till Death unharnesses them. But I shall not spend time on general Complaints, which are bootless, but come to particulars,

I. Of all sorts of *Marriages*, the worst and most unequal'st is for Young Men to Marry Women who are (through years) past *Child-bearing*, which as it is seldom, if ever, done but for some base, hellish, sordid, Self-ends on the Man's side, and brutish unnatural stimulations

mulations of Luſt on the Womans, ſo it very rarely fails to be attended with its own Puniſhment, even in this Life, there being few Sins that People are guilty of, that do more openly and ſhamefully contradict the Laws of God and Nature, and that too (which renders it ten times the worſe) under colour of an Holy Inſtitution of God.

In the Beginning, after the Lord created Male and Female, he ſaid unto them, *Increaſe, Multiply and Repleniſh the Earth.* This was the Command of the Creator, which all Mankind are obliged unto; and whoſoever breaks this Law for any particular ſelf-ends, as *Money, Gluttony, Honour, Idleneſs,* or the like Vanities, does draw upon himſelf the Indignation of God, becauſe he has on purpoſe withſtood the moſt Natural Influences and Operations of Nature, and turned them into Wantonneſs. Theſe kind of Marriages do alſo contradict the whole courſe and progreſs of Nature, and ſeems to threaten all things with a Period; and hereby Man ſhews himſelf a hundred-fold worſe and more depraved than the baſeſt and moſt ſavageſt of Beaſts, who will neither touch their Females when they are with Young, nor after they are Old, and paſt Breeding. Which might be an Example unto us, if Pride, deviliſh Luſts and Intemperances did not poſſeſs Peoples Souls. All Creatures in this World, even the very Vegetables, do ſtrive with higheſt diligence to produce its Seed, wherein is contained all the Properties of the Body, and then the old Body dieth. This is the Bond of Nature, which preſerves all things, and all Creatures do vehemently deſire to bring forth their Likeneſſes, which God's Law in Nature doth by an inward impulſe conſtrain them unto, and in the performance thereof all Senſitive Creatures have the greateſt pleaſure and ſatisfaction. Every Man and Woman in the World, except ſome few, who have depraved themſelves, has a Natural Deſire to raiſe up unto themſelves Poſterity; for without it Nature cannot be ſatisfied, but ſomething ſeems always wanting, they have not

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diſcharged one great end of their Being, and will die extreamly in the World's Debt, how rich ſoever they may be accounted.

When Young and Old Intermarry, there is an inward, natural, and therefore unappeaſable contrariety, loathing and diſlike between them, whence ariſeth Averſion, Hatred, Jealouſie and Irreconcileable Diſcords, and cauſeth the Young Man to long after forbidden and unlawful Beds; it takes away all the true Natural Delight and Pleaſure, and renders the Mind uncapable of all Spiritual Duty, polluting the Soul and Body, whence doth proceed both Ruin and Deſtruction to the Health, and alſo to the ill-gotten Eſtate; for if a Young Man could attain a Young Virgin with the ſame outward Advantages, *viz. Money*, *Honour*, *Idleneſs*, &c. as he can have with an Old Woman, this latter ſort might go without their Young Gallants. But how baſe a thing it is, and how unnaturally it looks, that men ſhould value Money more than the Law of God, and the ſatisfaction of Nature, and the raiſing up of Seed unto themſelves, which is a thing of ſo great moment, that the Lord commanded, *That the Brother of him that died Childleſs, ſhould Marry the Wife of his deceaſed Brother, that he might raiſe up Seed unto him*; for he that dies Childleſs, ſeems to have lived to no purpoſe, and not to have anſwered that End for which he was made: Nor have we any Example in the Scriptures of Truth, that ever any ſuch Unnatural Marriages were celebrated.

Furthermore, Children do encreaſe Love, and makes the Affections more warm between Men and their Wives, encouraging lawful Care and Diligence, both in the Father and the Mother: Nor is there any thing can make a Marriage-State tolerable, but *True Natural Love* and *Affection*, not to be altered with Troubles, when Sickneſs, and the like Accidents happen, there being few Married People but meet with many Troubles and Croſſes, which true Love to Wife and Children makes more eaſie, and encourgeth each Sex to go through them with cheerfulneſs of Spirit: But on the Contrary, when

Men

Men meet with Disappointments and Crosses Abroad, and their Love is Cold at Home, then all's out of Tune, and the Phantasie is set on wandering after Vanity; which gives occasion for the Wife to do the like; And thus there is caused an Unequal Disharmonious Life, and is the Fruit of the Tree of Wrath which Mankind has stirred up through their Unnatural Lusts and Passions, which cannot escape the Divine Hand of Retaliation; for if *all the Hairs of our Head be numbred, and that a Sparrow cannot fall without Divine Providence*, how then should those great Sins, which are absolutely against God's Divine and Natural Law, and against the Light of Nature? Must they not be taken notice of by His Divine Hand? For every Principle both in the Evil and the Good doth comprehend its own Children, and also their works; and if men, by superfluity of Naughtiness, and devilish Wantonness, have kindled the fierce Wrath, then they must not receive their Reward from another Principle.

But few there be that are truly sensible, or do consider how great a Sin it is for Men and Women on purpose, for the sake and love of Wantonness, to hinder the ends of Nature, making a Sport and Pastime of that great formative Power, which is essential in every Man and Woman, that thereby they might produce their *Species*, and the *Images* of *their Creator*, which they bear; the Word of Divine Power is always in motion, *viz.* a forming, figuring, and shaping of all things, both Spiritual and Corporeal; if it should cease, all things would drop into their *Original*. And if men would but be still, and cease from their own ways of self-hood, and from kindling the fierce wrath of God, they could not but see the gross evil of such unnatural Practices, which how odious it is, we may perceive by his fierce indignation against *Onan*, whom the Scriptures testifies, the Lord *slew*, because he wilfully prevented *Generation*; which thereby seems to be reckoned as a Degree of *Murder*: Therefore let all that fear the Lord separate themselves from such unfit Marriages, which ought

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not by any pretences to be countenanced, but condemned by all ſober-minded People, as a practice of *Sodom* and *Egypt*, and ſuch as follow it without Repentance, will be ſwallowed up by the *Red-Sea* of Divine Vengeance and Indignation.

2. Such Men as, through Age or other Infirmities, are ſo weakened, and their Natures ſo decayed, as they are incapable of Generation, are not fit for Marriage, nor ought to delude themſelves with the pleaſurable Fancies of *Youth*; for the company of Woman in Age, if there be not Strength and Temperance, is not only a Sin againſt God and his Law in Nature, but generally proves of ill conſequence as to Health, tho' otherwiſe Men may in the ſight of God be permitted Marriage even in Old Age; that is to ſay, ſuch Men who are vigorous of Strength, laſting Healths; but then it ought to be to ſuch Women as are not paſt Child-bearing; for the ſuitableneſs of Marriage is not when the Man and the Woman are of equal Age, but when on either part they can anſwer that end for which Marriage was ordained, *viz.* the having of Iſſue and Poſterity. But generally, as for ancient Men, if it hath pleaſed the Almighty to take away the Wives of their Youth, it is far better they ſhould ſpend the remainder of their Days *ſingle*; for *Solitude* does afford unto the ſober-minded and contemplative Soul many excellent Advantages, both by Night and Day, it being eaſier for ſuch an one to keep his Mind intent and upright, and free from cares and wandering; for there are many infirmities that attend Women, which will always add ſome trouble and affliction to the Husband, more eſpecially if there be a dear affection and reſpect; beſides that, Society plunges Men more in the Affairs of the World, which if we mind Virtue and Eternal Happineſs, as we ought to do, will prove as ſo many Clogs and Fetters to the Soul, and preſs her down to the Earthly Thoughts and Conſiderations, when ſhe would gladly mount up to Heaven, on the ſoaring Wing of a Devout Meditation; and this

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ought the more to be resented by Aged People, because they are certain their oppertunities can be but short, because there is but little Sand left in their *Lives-Glass*, and 'tis pity to trifle away any of it on Variety, in making Love where no Fruit can be expected, or on the gossipping Stories of Talkative Woman, that like the *Nightingale*, is become nothing but Tongue and Voice; and much worse to be snatch'd from the sweet Contemplations of Eternity, by the perpetual bawlings and noise of an unreasonable *Screich-Owle*, or Croakings of a *Night-Raven*, that makes ones *Bed* more uneasier than a *Nest* of *Hornets*, or *Regulus*'s Barrel stuck full of sharp Nails, whereinto he was thrust stark naked.

The Inconveniences that attend *Marriage* in Age are many, the Benefits very few; how ill it looks to see the Spring of Wantonness arise in the Autumn of Life, and a Man, (according to the Vulgar Proverb) appear like an *Onion with a Gray Head and a Green Tail*; too pregnant Symptoms that they have not forgot their Youthful Vanities and Lusts, but would fain act them over again, tho' Nature refuses them the means; their Minds being as much as ever inflamed with sensual Fires, tho' their enfeebled Bodies cannot keep place with them to bring their loose extravagant Desires into *Act*. Such *Matches* therefore, however they may be cloaked with the Title of *Holy Matrimony*, are indeed *Rapes* upon *Nature*, and *lustful Sallies of a debauched Imagination*, which always proves very prejudicial to the Health of Body, and obstructs the ways of Virtue and Piety. Besides, if the *Wives* of such Doting Old Men happen to be Strong, Youthful and Aimable, they are frequently tempted by Lude Young Gallants, to defile their Nuptial-Beds, and finding at home only Dalliance, (enough to stir up wanton Desires) without Abillity to satisfie and allay them, thereupon are too often led away to take wrong measures abroad, to the Destruction of their own Souls, and many times of their Bodies too, to the Grief and Disgrace of their too late repining titular Husbands, and the Dishonour and Confusion of

Families.

Families. Therefore, if Men on whom Age hath ſnowed their *Silver Locks*, (which ought to be the Enſigns of Wiſdom) will enjoy Health, and Strength, and Peace, and live a virtuous quiet Life, let them beware of embarquing themſelves in ſuch unfit *Marriages*, which if they ſhould prove tolerable to themſelves, as rarely it happens, yet if they have *Children by former Wives*, 'tis great odds, but is proves a great Miſchief to them, and an occaſion of ſuch unnatural Heart-burnings and Animoſities, as every prudent Man would willingly prevent.

3. There are another ſort of *Youngſters*, that are for an equality in Eſtates and Births, deſpiſing the innocent, ſimple and natural influences of agreeing Hearts, and united Affections, and all thoſe Real, though Secret Grounds of Love, whence proceeds our inclination to affect ſuch and ſuch *Complexions*, *Features* or *Humours*; all which is not regarded by this ſort of People; but they are meer *Jockies* in the Art of Wiving, and will Higgle for the other Hundred Pound in Portion, and Fifty Pound more at the birth of the firſt *Child*, or elſe the poor Laſs after the Wedding-Cloathes are made, muſt go look her an Husband; ſuch ſordid Spirits as theſe, make nothing to ſtrain Nature, and offer Violence to their own Inclinations, nay, to their Conſciences too, if it may but make for their Covetous Intereſts. The firſt Queſtion they ask, is, *Has ſhe ſtore of Money?* If ſhe have, that's ſufficient encouragement, whether ſhe be of good Temper, or Virtuouſly inclined, or of an healthy ſound Conſtitution, fit to bear healthy ſound *Children*, or be a good Houſe-wife, and of a prudent peaceful Behaviour, or have the Fear of *God* before her Eyes, or not, they never regard; and yet theſe ought to be the chief Ends and Conſiderations of every Man in *Marriage*, and not the mixing of *Manners*, and joyning together of *Farms*, and coupling of *Stocks*, as if their *Bags* muſt needs mutually *Ergender*, and breed and multiply as well as their *Perſons*: This

making of *Matrimony a Matter of Money*, and Miserly Parents sacrificing their Children to *Mammon* is a wretched *Idolatry*, little inferiour to theirs of Old, who offered their Sons and Daughters to *Molock* they made oblations of them in Flames, which quickly devoured them; but you deliver them up, and force them into loathing Embraces, where perhaps they languish out twenty or thirty Years in perpetual Vexations and Torment, without one hour's solid Content or Satisfaction, and all this for a little *Base Self*, which never has been known to make any happy, where *Content*, *Sobriety and Virtue* have been wanting.

But if God's Law, and the Influences of unbiast Nature did take place in Peoples Hearts, there would not be such overlooking those that have but a little Money; the *Rich* and *Noble* then would often Marry with the Poor, or those they now call their Unequals: For where shall we find a *healthy*, *fresh*, *rosie*, *streight-Limb'd*, *Angel-fac'd*, *Innocent Virgin*, fit for *Emperours* to get *Princes* upon, sooner than amongst the Daughters of Shepherds, or the untutor'd Troops of a poor Country-Village? Did Men live in the Power and Operation of God's Laws, and the Dictates of Nature, none of them would delude the Simplicity of Virgins, by Deceitful Kindnesses, and when they have gotten their *Lead Desires* of them, then leave them, and their own *Off-spring* to beg their *Bread*, exposed to shame and want, and all the Evils imaginable, making nothing to cut off the *Thread of Love*, and bury *Affection* through the Power of their *depraved Wills*, which is a Crying *Sin*, and next door to *Murder*.

The truth is, there is scarce one Person of an hundred that make his or her choice from Wisdom, or a right Understanding, and to answer the end for which the Lord instituted Marriage in the beginning; but if a Man have but an Estate, tho' otherwise never so diseased, infirm, or unfit, all is overlook'd and excused, *Money* covers all infirmities, where the Heart is degenerated from Truth and Virtue, making that there *Master*, which

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if well used would be a good *Servant*, most People being so blind and stupid, that they dare not cast their Care, and repose their Trust in him, who by his bountiful Divine Hand of Providence taketh care for all, and preserveth all, and from whom every good Gift proceeds, both Temporal and Spiritual; this trusting and relying on the Creature more than the Creator, is the greatest Idolatry, and that which the Lord abominates, for a Curse does follow all those who prefer their devilish Lusts, and foolish Passions, and greedy Desires of Money, before the good and holy Fear of the Lord, and his Innocent Law, Themselves, Wives and Children being afflicted with a numberless Number of Diseases and Infirmities; and what Fruit can be expected from such corrupt Trees? Whence think ye proceed Leprous Scabby Diseases, Joint-evils, and that which they call the *Kings-Evil*, wherewith many thousands in this Nation of all sorts are afflicted, as also the *Gout* in Youth, *Consumptions*, and other incurable Diseases? Are not most, or all these Evils the effect of undue Marriages, Uncleannesses, and Intemperances? And yet if a Man ask them, how came such or such a Disease, they will confidently answer, *We do not know, even as it pleaseth God; we know nothing we have done which should occasion it.* Thus laying the Cause on the Lord, of all their Infirmities and Evils, never considering that it is the Reward of their own Transgression, and of their own Evil Courses, which have awakened the poysonous Properties in the Elements of the Body.

4. A Fourth sort of Blame-worthy, are those who do Marry without any due Consideration of the weight and importance of what they go about; sure a thing in which the Happiness or Misery of a Man's whole future Life is involved, and which can be done but *Once*, should be considered *Twice* before we undertake it. But many People are so hurried away with the Heat and Fury of youthful Lusts, Passions, and Wantonness, as they mind nothing but a present Satisfaction of their brutish De-

ſires, vainly imagining that they ſhall never be otherwiſe; but alas! as ſoon as thoſe fiery Tranſports are allayed, their Love languiſhes, grows cold and flat; and thoſe very Embraces wherein they placed their higheſt Happineſs, become weariſom, nauſeous, and perhaps loathſom, and then theſe hot Lovers become *Rude*, *Sordid*, *Stubborn*, *Bold*, *Surly*, and *Inhumane*, having no true Natural Affection unto, nor taking any honeſt Care for Wife or Children, but grow *Diſſolute*, *Drunken*, and *Idle*; as they get Children in the heat of Drink and Luſt, ſo they make not the leaſt Proviſion to Preſerve them. How many thouſands of poor Women and Children are more miſerable than any Creatures on the Earth, if we do but conſider the *Hunger*, *Cold*, *Diſeaſes*, *Griefs*, *Vexations*, and *Diſtractions*, which they endure from the intolerable Idleneſs, Debauchery, Croſneſs, or other ill Carriage, Words, and Communications of ſome *brutified Things*, whom they are obliged to call Husbands and Fathers?

5. *The Fear of the Lord being the beginning of all Wiſdom*, both Divine and Humane, ought to be the principal Object of every Man and Womans Thoughts, Words, and Actions, and then they would be taught, by the Spirit of Truth, how they may chuſe unto themſelves ſuitable Wives and Husbands: For *Marriage* is as it were the Foundation either to Virtue or Vice; and nothing can make a Conjugal Life happy, but ſuitable Diſpoſitions and Virtue, and where their coming together is from a well-grounded Love, and natural Affections mutually combined to anſwer the End of that State, that is, to raiſe up Seed in the Fear of the Lord, and then the Bleſſing of the the moſt High is with, and upon them in all their Affairs, and whether they have much or little of the World's Wealth, they are ſatisfied, as knowing that it is not Riches, but true Love that can make a Married Life pleaſant, or encourage Induſtry in the Man and Wife: But where Equality in Tempers, Years, and Virtues meet, it makes this Society the moſt happy of all others, their Love covers a multitude of Infirmi-

Infirmities; Joys are doubled, Griefs divided, and all Troubles made eaſie.

'Tis true, every Married Eſtate is followed more or leſs with Inconveniences; for it forceth a Man to appear in the World, and thruſt himſelf into Buſineſs, and attend and bow himſelf to thoſe that perhaps he doth not much care for, or deſire their Company, becauſe they often ſpur him to Evil, or to do that, which, if Intereſt were not at ſtake, he would not do; and where there are ſix or ſeven more in a Family, there will unavoidably be committed many Diſorders, ſometimes by Servants, ſometimes by Children, and ſeldom it is that they are all in Health long together, And if it happens thnt the Wife have a good eſteem of her Doctor and his Phyſick, then ſhe will do nothing without his Advice, which proves not only chargeable, but many times continues their ill Habits of Body, and this is apt to make Men grumble, fret, and repine; and thereunto the other Croſs-accidents uſually attending Married Perſons, as encreaſe of Charge, the uncertain Gains, and the certain Expences, the hazards of Childbearing, the crying and noiſe of Children, and their Death, the Lamentation of a tender loving Wife, refuſing to be comforted for her Children, becauſe they are not: Or if there be no Children, then the Diſcontents of Barrenneſs, and *Rachel*'s out cry, *Give me Children, or elſe I dye.* All theſe Troubles, Inconveniences, and many others too tedious to inſtance, are apt to hover round the Marriage-Bed; and therefore it ought to be well fortified with a fixed and unalterable Love, founded on *Virtue*, *Piety*, and *Judgment*, for want of which, Multitudes of both Sexes, as ſoon as the *Honey-Moon* is paſt, and the firſt fervours of their Paſſion glutted, and ſlipt away as a Dream, do become burthened and uneaſy, and ſpend in vain a thouſand Wiſhes, *That they were ſingle again.* For in truth, *Marriage* does very rarely anſwer the Ends of thoſe that chiefly propoſe *Pleaſure*, *Money*, or the ſatisfactions of any particular *Luſt* or *Paſſion*; therefore none are happy, or can anſwer

the End for which Marriage was ordained, but only thoſe who chuſe their Yoke-fellows in the fear of the Lord, and from a well-compoſed Diſpoſition, and pure natural Affections, not having an Eye to *Money*, *Honour*, *Idleneſs*, *Luſts*, or a petulant Abuſe of the Creative Power of God; for Man is the Image of God, and his Son and Off ſpring, therefore they ought not to take unto themſelves *Wives of all that they like*, as the Sons of God are complained of to have done, Gen. 6. *They ſaw the Daughters of Men were fair, and they choſe unto themſelves Wives of all that they liked*; not what the Lord *liked*; nor in his Fear, but what themſelves *liked*; that is, for *Luſt*, *Honour*, *Self-ends*, which was all contrary to God's Law and Commandment; therefore the Lord was provoked to Wrath, and they brought forth *Gyants*, *Monſters*, and *Deſtroyers*, and the Lord cut ſhort their days. ——My *Spirit ſhall not always ſtrive with Man, nevertheleſs his days ſhall be an hundred and twenty Years.* Here you ſee Man's Life was abridged by reaſon of their unfit Marriages, and the Corruption of their Converſation, whereby Mankind became corrupted in the very Root, whence proceeds not only fierce, beaſtial Inclinations and Diſpoſitions, but a great number of Diſeaſes, which many bring into the World with them, of which moſt are incurable.

6. There are but very few Perſons that do keep to, or obſerve the Rules of Temperance in the uſe of the *Marriage-Bed*, but are generally too indulgent and immoderate in the *Pleaſures of Venus*, which of all others are moſt inticing, and ſeems more natural than any other Superfluity; but it is alſo the moſt dangerous both to the Health of the Body and Mind; for when Men give themſelves up thereunto, it deſtroys the vigour of the Underſtanding, makes the Mind poor, baſe and effeminate; and as to the Elements of the Body, it weakens and conſumes them, and by degrees Contracts ſuch Diſeaſes as ſtrike at, and corrupt the very Root of Nature. In a word, nothing more *Vanquiſhes* a Man, than this ſort of Intemperance; therefore the following

Rules

Rules and Obſervations will be beneficial to all that ſhall obſerve them.

1*ſt*, Every one ought to be Temperate in Meats and Drinks, and to eat thoſe things as are naturally equal in their parts, and to avoid all *Rich Cordial Drinks*, and *Spiced Compoſitions*, for ſuch things over heat the Blood, and open all the Gates of the *Venereal Property*, whence proceed irregular and vehement Inclinations, which ought to be avoided. Inſtead of ſuch Exceſſes, you will do well to entertain proper Labour and Exerciſe, which will prevent the Generation of ſuch Superfluous Matter, and this will be the more effectual, if ſometimes you will be ſo kind, as by Abſtinence, to give Nature time to Concoct her Crudities, and faſt at the leaſt eight or ten hours between your Meals. For in truth, were People but ſenſible what Benefits attend moderate Faſting, there would not be ſo many ſecret Gluttons in the World, and a great part of that Debauchery, whereby ſo many Eſtates are ſwallowed, ſo many Families diſhonoured, and ſo many Perſons Bodies weakened and decayed, would be prevented.

2*dly*, All young People ought to refrain the reading the Books of *Romances Plays*, &c. whoſe chief Subject is to treat of *Wanton Love-ſtories*, and alſo to avoid idle *Venereal Diſcourſes*, and *Laſcivious Pictures*, which do ſecretly and inſenſibly ſtir up, and ſtrengthen the Venereal Qualities of Nature, and cauſe Youth to think and to do that which otherwiſe would never have fallen within their Imagination; and having once got poſſeſſion in the Soul, they will ſoon wholly ſubdue and captivate it; for when once a young Perſon of either Sex has baffled Modeſty, the Life-guard of Chaſtity; or if once they have ſuffered the fort of their Virginity to be irregularly ſtormed, tho' they ſhall never ſo much repent of, and reſolve againſt ſuch Folly for the future, yet they will find it a very hard Task to obtain the Gift or Power of *Continency* again, *though they ſeek it with Tears*, as *Eſau* did his Birthright. 'Tis eaſier to *Prevent* than *Repent*; and not ſo hard for thoſe who never

violated their Integrity, to periſh therein, as for thoſe that have once tranſgreſſed, to conduct the reſt of their Lives according to the Preſcripts of Chaſtity and Virtue; for the latter, are for the moſt part ſubjected by every Snare to all inferior Powers, and the Vanities and Wantonneſs of the Fleſh, whereby they commit great Outrages againſt God's Law in Nature. Add to this, that *Laſciviouſneſs* does much leſſen that eſteem which Men ought to have for Women, and brings Contempt upon a Matrimonial Life, and withal contracts many incurable Diſeaſes, and conſumes the outward Subſtance.

3*dly*, As the firſt Errors in any kind are generally of *fatal Conſequence*, ſo moſt young People *New married*, inconſiderately lay a foundation for their future Diſcontents and Miſeries, (like ill Horſe-men) they Whip and Spur ſo at their firſt ſetting out, that 'tis no wonder if they *Tyre* before they arrive at their Journies end, contracting Surfeits, Gouts, general Weakneſſes, alteration of the Complexion, Conſumptions, and other languiſhing Diſeaſes, as may appear by many young Men and Women, eſpecially Men, who grow *Pale*, and their Fleſh waſtes, and their Joynts grow feeble, and their Nerves tremble, and an univerſal Indiſpoſition ſeizes and ſpreads it ſelf through the whole Body, and then what can be expected, but that their Children ſhould become weakly, and ſubject to Diſeaſes? Nay, many times for this very reaſon, they are radically tinctured with Infirmities, and branded with Diſeaſes even in the very Womb, and, thence by way of *Rebound* or *Retaliation*, Variety of Diſeaſes reſult back again to their Mothers, before they are yet disburthened, or can imagine from what Cauſe thoſe Diſturbances ariſe. Thus many that were brave healthy Virgins, are no ſooner Married, and become *Child-bearers*, but they grow weak, feeble, and full of Diſeaſes and Diſorders, which is the more remarkable, ſince the ſame, or the like, is not to be inſtanced in any other Creature: This ſhould teach Men to behave themſelves friendly, and with as *Even* and

Pleaſant

Pleaſant a Temper as poſſible they can to their young Wives becauſe nothing does ſo much Injury to Women (eſpecially when Pregnant, or Great-with-child) as a croſs ſurly Carriage from thoſe, from whom they expect Indulgence and a pleaſant Humour. For let us complain never ſo much of *Shrews* and *Scolds*, yet I muſt do Truth that Juſtice, as to avow, That the *Croſneſs* and *Ill-carriage* of the Wives has not the hundredth part of that power to hurt and wound the Healths of Men, as the unkindneſs and ill deportment of Husbands have to prejudice the Women; for that Sex being of a weak tender Nature, their Fires burn but weak, and their predominant Quality ſtands in the meek Element of Water, ſo that every little Affront, from thoſe they Love, wounds them to the very Heart, and does very often awaken, even the very Central Spirits, whereby Nature is put into agonious trembling Condition, whence proceed Suffocations of the Spirits, and Stoppages of the due Circulations, and thence variety of Diſeaſes.

Furthermore, *Married People* ought not by any kind of Arts of compounding or preparing of Meats or Drinks, endeavour to heighten and ſtrain Nature, whereby they may be the better able to gratifie their *Luſts* and *Extravagant Wantonneſs*; for all ſuch things are an Affront to Nature, and force her out of her ſimple way; and tho' for the preſent, by ſuch Arts, the Party ſeems more vigorous, yet he ſhall ſoon find that the ſame decays, and renders him much more weak and impotent, than if he had never medled with ſuch Abominations. Nor ought any to ſuffer their Imaginations, Wills or Deſires to enter too violently into the *Venereal Properties*; for the Imagination of Mankind is ſo ſtrong and powerful, that it can kindle and awaken all the *Central Properties*, whereby many particular Perſons, tho' by their Conſtitutions, cold and but weakly, do yet through Imagination and ſtrong Deſires ſtir up Nature to a great height, even to the ruin of their Healths; for Nature never ought to be ſpurred or ſtrained, but ſuffered gently to go on in her own Pace, and her own Way. The lawful

uſe

uſe of the *Marriage-Bed* is never hurtful to mature Age, if Nature be not ſtimulated on by ſome unnatural Courſe or Superfluity, either of *Imagination*, *Meats*, *Drinks*, *Idleneſs*, or the like, but rather makes People more lightſome and pleaſant, as being a thing purely Natural; but if raiſed, or forced on by Art, then there is no Intemperance or Superfluity does ſo ſoon wound the Health, or bring ſo many Inconveniences on both Body and Mind.

4*thly*, The moſt proper Age for Men to Marry at, is from *Twenty ſix Years of Age to Thirty*, or thereabouts, for then Nature has attained to the higheſt degree of *Maturity*, ſo that the moderate uſe of Lawful Sheets will not hurt; beſides, at thoſe Years, it is to be ſuppoſed, Perſons will (if ever) be come to ſome degrees of *Diſcretion*, *Underſtanding*, *Staidneſs*, and *Moderation*, to know their Duties, and how to behave themſelves to their Wives and Families. There is nothing more injurious to the Health of the Body, than a *too early Acquaintance with* Venus, or immoderate uſe of her in *Youth*, whilſt Nature is a growing, it does in ſome Conſtitutions weaken the *Spermatick Veſſels*, and the retentive Faculty, ſo that Nature is never able to out-grow it. For the Female Sex from *Eighteen* to *Twenty ſix*, is a very proper time to alter their Condition, and of *Virgins* commence *Women*. 'Tis a very ill cuſtom People have got to Match their Daughters almoſt as ſoon as they are out of their *Hanging-Sleeves*, and I know no excuſe for it, but the *Licentiouſneſs* of the Age, which is ſuch, that if Parents do not provide Husbands for their Daughters at *Fourteen*, they are ready to provide them themſelves, or do worſe: The Proverb is certainly true, and in more Senſes than one,—*He that Marries a Girl, marrs a Woman*; it ſpoils their Growth, haſtens on Diſeaſes, cauſes a breed of ſmall ſickly puling Children, makes her a Miſtreſs before ſhe underſtands her ſelf, whence ill management of the Family, and forty other Miſchiefs, too tedious to enumerate.

5*thly*. As Nature, Reaſon, and the Law of God require Women to ſeparate themſelves when their *Uncleanneſs*,

cleanneſs, or *Monthly Viſits* are upon them (for *Conception* at ſuch times is unnatural, and fails not to intail *Leprous* and *Filthy Diſeaſes* on the Children then begot, as *Boils*, *Botches*, *Kings-Evil*, &c.) ſo it will be alſo convenient for Men ſometimes to *lye alone*; for the lying of Man and Wife together always in the ſame Bed, is apt to decreaſe Love, and make it cold, and alſo deſtroys the Health and Courage of Man; whereas their ſeparating (provided it be done freely and prudently, and not in diſcontent or ſullenneſs) and lying alone ſometimes for a ſeaſon, encreaſeth the ſtrength of the Body, and makes the mind more vigorous, and renders their coming together again more deſirable and pleaſant; it being an hard thing for many Men to have ſuch eſteem as they ought to have, for thoſe things they over-charge themſelves withal, tho they be the beſt of Enjoyments. And this *lying alone* is the rather to be urged, becauſe Women have no natural Inclination to *Venereal Actions* after *Conception*, ſetting aſide their depraved Deſires and Imaginations, ariſing from the provocations Men may uſe, which do kindle and violently ſtir up the hidden or ſleeping Properties of *Venus*, and ſtrain and force Nature out of her Way and Operation; therefore no Woman ought to know her Husband after *known Conception*, till after they be delivered and well again. All the Creatures of the Field, even the whole Creation may be Examples either to teach or upbraid Mankind in this particular, yet few there be that are ſenſible of the greatneſs of *this Sin*, nor of the evil Conſequences that attend Mankind by the Practice thereof. Indeed Cuſtom makes the greateſt Evils eaſie and familiar, and even excuſable in the Eyes of moſt People, but not in the ſight of God and Nature. For this cauſe Mankind is afflicted with many and great Perturbations and Diſtempers, which no other Creatures are ſubject unto, becauſe Men break the good Law of God in Nature, and turn the natural uſe of things into Wantonneſs, which cannot paſs unretaliated; for the Divine Eye and Providence takes notice of all the Good and Evil Works of Mankind, and Re-

Rewards every one according to its Intrinſick Nature, which we ought to regard, and not eſteem a thing *Good* or *Lawful*, meerly becauſe *Cuſtomary*, and becauſe the multitude do it, but rather for that very Reaſon we ought to ſuſpect it; for there is ſcarce a worſe Guide than the *Crowd*. Few their be that ever in their whole Lives conſider, or ſo much as imagine, that they can be guilty of any Sin with their own Wives, tho they commit all kinds of *Folly*, *Wantonneſs*, and *Uncleanneſs* with them. Whereas in truth, ſince thereby they violate the Law of God, and courſe of undepraved Nature, there is but very little difference, as to the *Intrinſick Evil*, between him that Marries an Old Woman, or him that commands, his Wife at unfit ſeaſons, as in the time of *Pregnancy*, or her *Lunar Viſits*, and him that goes to *Common-Harlots*; only the former is not ſo Scandalous, becauſe allowed by Law or Cuſtom, which forbid the latter; but in the ſight of God and Nature they are both grand Evils.

6thly. *Intemperance* is ſo great an Enemy to Mankind, that it corrupts both Root and Branch, as when Men overcharge themſelves with Meats and Drinks, which heat the Blood, and ſo violently inflame and ſwell the *Spermatick Veſſels*, whence proceed *wanton Deſires*, and *looſe Imaginations*, that vehemently impreſs and incorporate themſelves in, and with the *Venerial Properties*, even as the Imaginations and Deſires of a Woman with Child do impreſs the Image of the thing longed for, on the Fruit or Child. The Seed does contain all the true Properties, and the whole ſtate of the Mind and Senſual Powers, whether it be Good or Evil at the time of Conception, and accordingly the Fruit is endued with good or evil Diſpoſitions and Inclinations; and the *Face* or *Complexion* of each Child is figured or framed according as the Poſture and Aſpects of the Parents Faces, are at the very juncture, or time of *Conception*, viz. whether they look *Soberly*, or *Merry*, *Languiſhing*, or with *Wide Mouths*, *Eyes diſtorted*, *ſullen*, *ſleepy*, or *heavy* and *dull*, or *lively* and *brisk*, or any other Faſhion or Form the

the very ſame will the Imagination impreſs on the Fruit or Child: For Nature has a ſecret Power of conveyance, by Virtue of the Phantaſie and Spirits, which is unperceivable to the Parents. Therefore all *Fathers* and *Mothers* ought at all times to be *Sober*, and keep themſelves cool and low, that the Spirit of Underſtanding may have its Operation. For every thing or Quality, whether it be Evil or Good, has a Key in it ſelf to open its own Principle, and hath a Seed to beget its own Likeneſs in all Particulars. For this cauſe a ſimple mean Life, in which the Power of God and Nature have their Operation in equal weight and meaſure, is to be preferred before the Grandeur and State of this World, *Sobriety*, and the *Fear of the Lord* being the Foundation of all Virtue; for all Health, Strength, and Vigour, both of the Body and Mind, do conſiſt in the Unity of the Parts, and a juſt Temperament or Equality. As on the other ſide, *Contrariety* is the Root and Parent of all Diſeaſes, both Internal and External. Therefore let every one apply himſelf to Wiſdom, which will teach the *Knowledge of God in a Man's ſelf*, which Knowledge and Eye of Wiſdom will lead and conduct every one that is an obedient Student, into the Life of *Uniformity*, where every property of Nature does impreſs and reign in each other, ſending forth *Hymns* and *Hallelujahs*, and *Everlaſting Songs of Praiſes* unto the God of Unity and Order.

Laſtly, It is to be noted, That the Lord and Great Creator of all Beings, has ſubjected all Creatures unto his unalterable Law of Nature, and therefore they keep and obſerve their proper Times and Seaſons for *Generation*, and conſequently are more healthy and ſound than *Mankind*; but Man being made greater than any other Creature viſible, *viz. God's Image*, and endued with Divine and Humane Wiſdom, and a free uncontroulable Will, which he can immerſe either into Evil or Good; the Lord for this cauſe ſaith, *I have ſet Life and Death before you, chuſe ye.* Now moſt Men inclining to the left-hand-way, are thereby precipitated into all *Uncleanneſs*,

ness, *Unchastity*, and *Intemperance*, and in all Evils do as much exceed most sorts of Beasts, as Men do excel Beasts in Wisdom; for the Lord endued Man with the Spirit of Understanding, by which he might be a Guide and Law unto himself; but he has degenerated, and withstood the good Counsel of Wisdom, and chosen the left-hand-way, which leads into all kind of Evil and Superfluity; Whereas if this had not come to pass, but instead thereof, if Men had chosen the right way, and lived in the Power and Operation of God's Law, then there would have been no need of *Outward Laws* and *Magistrates*, but every Man would have done what was Right and Just in the sight of the Lord, from an innate power and virtue in himself, and not for fear of external Laws; neither would he have leaned on the shoulders of the *Multitude*, nor complyed with *Tradition* and *Custom*, against the *Dictates* of *Nature* and *Reason*. The *Beasts* of the *Field* being under the *driving* and *impulse* of *God's Natural Law*, they are wholly acted by it; so that when *Nature* stirs and prompts them on, then they move; and when *Nature* stands still, they are quiet: This is the Way of God, and his unalterable Law in the course of natural things; but Man has so greatly depraved himself, through the power of his Free-will, always inclining to Evil, that he forceth *Nature* out of her simple Way, violating the *Law of God*, to the great hurt of his *Soul* and *Body*. But few there be that are sensible of the sublime Virtues and Benefits that accompany *Sobriety* and *Chastity*, tho the Pleasures that attend them are so many and great, and most easily attainable, if we will hearken to the *Voice of Wisdom*, which is the best *Physician*, and the best *Law-giver*, and the only *Theology*; in a word, *The opener of all Seals and Mysteries, both Divine and Humane, and Happy, yea, thrice Blessed are all they that are acquainted with, and obey it.*

CHAP.

CHAP. XX.

How to Cure *Wounds*, *Cuts*, *Prick of Thorns*, and other Accidents, without *Salves*, *Ointments* or *Plaisters*; Also, if any part of the *Body* or *Flesh* be Poysoned, it is a certain *Remedy*.

MAny Persons happening to Cut, or Prick with *Thomson Splinters* some Parts of their *Bodies*, or being troubled with *Ring-worms*, *Terrors*, *Fellons* on their Hands or Fingers, or with *Common Bruises* or any the like Accidents, running presently to Chyrurgions, who for gain put them to much pain and misery, or otherwise tampering therewith, so far encrease those *Maladies*, that many times they grow to *Gangreens* and *Mortifications*, and their *Fingers*, *Arms*, *Legs*, are often forced to be cut off, and not a few have their Lives thereby shortened. To prevent which Mischiefs, I think my self obliged, in Charity to my Countreymen, to recommend to them an ease ready Course of Remedy, without any Charge, Trouble or Hazard, which, as has been proved by manifold *Experience*, will not fail to heal and cure all such Defects; and let none slight it, for its plainness and meanness, *for all the ways of God and Nature* are so; but the Inventions of proud Man are generally obscure, scarce, intricate and difficult.

That which I advise is only this; As soon as you have cut or prickt your self, or perceive any of the beforementioned Accidents to trouble you, and that your Flesh is envenomed, *suck it with your Mouth*, and spurt out what you draw from it, and continue so to suck ever now and then; the more constantly you do it, the sooner the Cure will be effected. But if the Hurt be great or dangerous, then for the more speedy and certain Cure, you ought to put Milk, or

Milk

Milk and Sugar in your Mouth, and ſo ſuck the part afflicted, and then ſpurt it out, and repeat it ſeveral times, and then let it reſt a while, and afterwards do the ſame again; and if your Wound be great, or the Fleſh raw, or ſome Fleſh cut off, then when you have done ſucking of it one time, in the interim, till you come to ſuck it again, lay a *Poultice of Bread and Milk* on the place; and the next time you have ſuckt it, lay freſh on again. This is a certain Cure, if you continue it, and it will perform the work in a ſhorter time than any Plaiſters, Ointments, or any ſuch things; but ſometimes the Venoms of ſuch Sores are ſo great, that it will require a proportionate time, and in ſuch caſes it will be requiſite to ſuck it the oftner, and you need not deſpair of healing it to admiration. The ſame is to be underſtood of *Wens* and *Moles*.

For the *Attractive Faculty of the Mouth and Stomach* is ſo ſtrong, that it does by a ſecret power and virtue draw away the inward poyſon that is kindled or awakened by ſuch Accidents, and prevents the Flux of Humours; for when any part of the *Body* is hurt or wounded the Violences does certainly ſtir up or awaken the *Mercurial Poyſons* of that part, which do not only cauſe the Fleſh to burn and heat, but thoſe Original Poyſons do ſo violently attract matter unto themſelves, that the Wound or Hurt will quickly ſwell or putrifie; for the *Attractive Faculty* of Nature ſtands in, and hath its power from the *Poyſons* of *Saturn* and *Mercury*. Now theſe Venomous Spirits that are ſo violently awakened by the Wound, the conſtant ſucking with the Mouth, does in a ſecret and moſt hidden, but real and certain way, draw forth from the part afflicted, which does not only cool it, but hinders, and totally prevents the flowing of the Humours, from the adjoyning part, alſo diſlodges the poyſonons matter from that very part, ſo that by this way of *Sucking*, the Member or part where the *Wound* happens, is rather made leſs than bigger; for that which cauſeth any *Wound* to ſwell and putrifie, is a certain

tain *Spirituous Poyſon*, which this *attractive Faculty* of the Mouth does draw forth, and ſpits it away, ſo that that then the Fleſh will not heat, ſwell, nor putrifie. For the ſame Reaſons, Dogs, and ſome other Creatures do certainly cure any Wound they receive, or other Accident of like Nature, by their continual *Licking* of their Hurts; for when thoſe hot Venoms are removed, Nature needs no other Remedy, but can help her ſelf by her innate power. Therefore in managing of the Cure of all Hurts or Wounds, the *Artiſt*'s chief work ſhould be to allay or draw forth thoſe original Poyſonous, hot Sulpherous Spirits, that are ſo violent in their Operation, that they cauſe that part to burn, ſwell and rage with great extremity of Pain. For when, in any part of the Body, the pure eſſential Spirits and Balſamick Virtues are wounded or hurt by any kind of Violence, preſently the Original or fierce Brimſtony Spirits are awakened, and then they appear in their own Form, which ſo long as the pure Spirits and Balſamick Oyl remained entire, were hid, or rather moderated and burned gently and friendly, and gave Life and Motion to Nature; but as ſoon as the pure Oyl and Spirits are wounded, the aforeſaid latent fierce Spirits break forth, and ſhew themſelves, and become of a furious Nature and Operation.

The very ſame is to be underſtood in the *Vegetable Kingdom*; if you deſtroy the pure Spirits and ſweet Oyl, or Balſamick Virtues, in any thing, then the original Forms of *Saturn* and *Mars* appear, as is manifeſt in Charcoal and Brandy. For all things, both Vegetables, Animals and Minerals, have but one only ground and foundation, and he that underſtands one, by the ſame Spirit may ſee into the Grounds and Reaſons of them all; Nay, the chief Cauſe and Foundation of all Diſeaſes and Diſtempers in the Body is from the ſame Ground; for when by Accidents or Intemperance the pure Natural Spirits and ſweet Oyl in the Body ſuffers Violence, be it in what part

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of the Body it will, then preſently the Poyſons in that part are ſtirred up, and then there is pain felt there, and thence follow thoſe terrible Feavers and Diſeaſes that deſtroy Life in a moment.

The Mouth and Attractive Faculty of the Stomach does not only draw forth of the Wound, Bruiſe or Sore, green or old, the poyſonful Spirits which cauſe Pain and Swelling, but by a ſecret Balſamick Virtue heal ſuch Hurts. But where the Hurt is full of Matter, and ſubject to putrifie, then it will be convenient to put the Juice of *Limes*, *Lemmons*, or ſome ſuch keen ſharp Juice into your Mouth, and ſo ſuck your Wound and ſpurt it out, and then take more into your Mouth ſeveral times, for ſeveral Days together, and not be weary in a Day, as ſome are; for Nature cannot deſtroy thoſe kindled Poyſons in an inſtant, but it will certainly do it in a ſhorter time; than either *Salves*, *Plaiſters* or *Oyntments*, viz. in two, three or four Days, moſt ordinary Hurts will be cured, if you apply your Mouth to the ſucking of it often, both in the Night and the Day.

And therefore I commend this way of Cure, eſpecially to the Countrey-people, who often fall into ſuch ill Accidents, as Cuts, Pricks, Thorns, Splinters, Bruiſes, and the like, which often coſt them dear, *viz.* the loſs of an Hand or a Leg: Nay, many times in ſmall Hurts in the Fleſh, having no Underſtanding to help themſelves, but relying upon other Unskilful People, many have not only loſt their Limbs, but their Lives. But ſuch as ſhall uſe the Means before-mentioned, ſhall by God's Bleſſing prevent all ſuch Dangers.

If the *Wound* or *Hurt* happen in a place where you cannot come at it with your own Mouth, you may get ſome Body elſe to do it. Alſo, it is convenient, that all *Wounds*, *Pricks* or *Cuts*, when firſt made, ſhould be made to bleed as much as may be, without prejudice to the Body; for in the *Blood* the fiery wrathful poyſonous Spirits paſs away, and then the Cure is effected much the ſooner: But ſuch as do not bleed, nor

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can be made bleed, are more dangerous and not ſoon or eaſily healed. Beſides, it is to be underſtood, when the *Wound* bleeds freely, there is not any ſuffocation of the pure *Volatile Spirits*; or at leaſtwiſe, not in that Degree, as when it does not bleed: For which cauſe, all ſuch Beaſts, Fowls or Fiſh, as are killed to be eaten, if they bleed freely, their Fleſh becomes ſweeter and pleaſanter to the Pallate, and eaſier of Concoction, and breeds better Nouriſhment, and is far Wholſomer and Healthier than thoſe Creatures that are ſtrangled in their Blood, as many Land-Creatures are commonly, and Fiſh in general, which is Uncleanneſs in the higheſt Degree, and proves unhealthy to the Eaters thereof.

But becauſe this *Remedy* here preſcribed, is ſo eaſily procured without Money or Price, and ſo truly Natural, I am ſtill afraid that not only the *Learned*, but many of the *Vulgar* will deſpiſe this ſimple way: *For Man is ſo depraved from the innocent Ways of God and Nature, that he deſpiſeth all in compariſon of his own Art, and moſt men eſteem and give place to thoſe things they do not underſtand; and on the contrary deſpiſe and ſlight the things that they do know; and ſo long as any particular thing remains a* Myſtery, *they admire; but as ſoon as they come to know it, they trample it under their Feet with diſdain. Therefore all the Phyloſophical Ancients hid the Divine and Natural Reaſons of Things, becauſe they could not find any, or very few capable of that Doctrine.*

CHAP. XXI.

Of Harmony, *and the Power thereof; the ſeveral ſorts of Muſical Inſtruments, and under what Planet and Sign each of them is.*

AS the end of natural Motions is Reſt, and nothing more refreſhes a Mind wearied with Labours than the ſweet *Airs of Muſick* and *Harmony*, ſo now drawing towards a Concluſion of this Treatiſe, I I ſhall put a Period thereto with ſome unvulgar Conſiderations of the *Nature* of *Sounds* and *Melody*.

Of all kinds of *Harmony*, as well *Vocal* as *Inſtrumental*, whoſe variety is beyond any Humane Number, together with the various *Notes*, *Cries*, *and Tones* of *Birds and Beaſts*, the Number *Seven* is the Radix, *viz.* the ſeven Properties or Conſtellations, as is manifeſt by the ſeven *Notes* or *Diſtances* or *Muſical Inſtruments*, for thoſe ſeven *Notes* are the *Baſis* of all *Muſical Compoſition*. The *Number Eight* is a *Beginning* again, or a *Replication* or *Repetition* of the ſame. And which ſoever of theſe Seven *Forms* or *Conſtellateons* does carry the Upper *Dominion*, either in any *Inſtrument of Muſick*, *Words*, or *Voices of Men*, *Sounds*, *Notes*, or *Cries of Birds*, or *Beaſts*, the ſame *Property* does impreſs its *Signature* thereon. The ſame is to be underſtood of the variety of *Shapes*, *Figures*, and *Forms* in the *Animal*, *Vegetable and Mineral Kingdom*; and alſo of *Colours*, there being but *Seven Perfect Colours*, from which a Skilful *Painter* can very lively imitate all *Appearances*, *Shapes* or *Colours* in the Univerſe, the Number *Seven* being the Fountain whence all the *Wonders* of the Creator do proceed, it being the higheſt Number in the outward Principle.

Thus when the *Saturnine* Property ſhall have the chief Dominion or Government in any Creature or Inſtrument of Muſick, then the *Words*, *Voice*, *Cries*, *Tones*, or

Sounds

Sounds thereof are *ſad*, *hoarſe*, *heavy*, *ſlow*, *melancholy* and *unpleaſant*, as if they were preſſed to the Centre. But when *Mars* ſhall bear ſway, then their *Notes*, *Words Cries*, or *Sounds*, are *rough*, *loud*, *fierce*, *ſharp threatning*, and *jarring*, as if the Centre of *Wrath* were kindledg; for this Cauſe all Words of Men, Sounds of Inſtruments, and *Notes* and *Tones* of other *Creatures*, in whom the Properties of *Saturn* and *Mars* do predominate, are *dolorous*, *melancholy*, and *frightful*, as is manifeſt by all ſorts of Wild Savage *Beaſts* and *Birds* of Prey, as *Wolves*, *Swine*, *Bears*, *Lyons*, *Owles*, *Kites*, *Ravens*, &c. all which are chiefly under the Regiment of *Saturn* and *Mars*. But all *Creatures* and *Inſtruments*, in which *Jupiter* is predominant, their *Sound*, *Words*, *Notes* and *Tones* are *grave*, *conſtant*, *ſweet*, and *friendly*. Where *Sol* Rules, they are *venerable*, *filled with Majeſty*, and a certain kind of *lofty Grace*. When the Property of *Venus* bears ſway, the *Voice* or *Notes* are *delicate*, *fluent*, *merry*, *charming* and *voluptuous*, carrying with them a ſweet *Violence*. If *Mercury* have the greateſt Intereſt, then they are more remiſs and various, but very ſweet and pleaſant. And laſtly, when the Moon ſhall have Dominion, the *Tones*, *Sounds*, or *Voices*, are *loud*, *ſhrill*, *wanton*, and *unconſtant*, yet *fluent*, *pleaſant*, *merry*, and fit for *Revelling*.

It is to be noted, that every particular Creature, but more eſpecially Man, does contain the true Properties and Natures of all theſe *Seven Forms* or Conſtellations, but that Form or Conſtellation which does predominate, does ſign the *Words*, *Sounds*, and *Notes* in each Creature, and all the other do follow and intermix their *Sounds* and *Tones* in ſubſerviency therewith, that ſo in ſome, where the Properties are near an equality, 'tis a difficult matter to Judge what Quality is chief; but thoſe that can diſtinguiſh the *Forms*, and what *Sounds* each gives, may, with regard had to the *ſhape* and *figure* of each Creature, be capable to determine the Complexion, and what Property has the chief Dominion over it. But ſtill, it is to be noted, That each Creatrue can alter and vary its *Words*, *Voice*, *Sounds* and *Notes* by an innate

Power according to the ſtate of the Mind; for the Will in all Creatures, according to the Capacity and Nature of each, is the *Primum Mobile*, having Power as it pleaſeth, and as occaſion and neceſſity requires, to ſtir up and awaken other Centres or Natures, either for the better or the worſe, as the Will ſhall give it ſelf unto, or be precipitated in any of the *Seven Forms* or *Properties*, whence often do proceed various *geſtures*, *motions*, *words*, *ſounds* and *voices*, which do vary and differ from the predominant Quality of the *Complexion*, being at ſome times more *ſanguine*, *mild* and *friendly*, but at other times *fierce* and *angry*, or *dull*, *heavy*, *venomous* and *melancholly*, or *hollow* and *ſtrained*, as if Nature were forced out of her way. Thus 'tis apparent Man may ſpeak *friendly* to one, and *fierce* and *doggedly* to another at the ſame time, as his *occaſions*, *paſſions* and *intereſts* are; for every *word*, *ſound*, *voice*, *note* or *cry* of Men and other Creatures, does not only declare what Centre and Property it proceeded from, and which does predominate in them; but does alſo ſtir up the like Centres or Properties, and thereby excite thoſe of their own kind to various Paſſions according to the *equality* or *inequality* of the Fountain, Spirit or Form whence they were generated, either to *Love*, *Trouble Joy*, *Grief*, *Pleaſure*, *Anger*, *Concord*, or the contrary, and ſo make Impreſſions, and impoſe their Properties on thoſe to whom they were directed: Every *Word*, *Sound*, *Tone* or *Note* having the Key in it ſelf to open the Gate of its like Property, and there to joyn or incorporate; for this cauſe, *Angry Words beget Anger*; and on the other ſide, *A ſoft anſwer turneth away Wrath.* Whence is manifeſted the great Power and efficacy of *Words*, *Sounds*, and *Harmony*, eſpecially if the Compoſition ſhall be agreeable unto, and follow the *Cœleſtial Harmony*, it will not only impoſe its own Properties on the Hearers, but begets *friendlineſs* and *concord*, powerfully attracting the benevolent Influences both of the *Cœleſtials* and *Terreſtials*, changing the *Affections*, *Intentions*, *Geſtures*, *Motions*, *Actions* and *Diſpoſitions* of the Auditors, quietly alluring them to its own Property. The

grave

grave conſorts of *Muſick*, both *vocal* and *inſtrumental* are true ſimilitudes of the *Harmonical State* Man was created in, if he had not fallen there-from, and ſuffered his deſires to enter into Inequality, where every *Form* and *Property* does ſtrive with all its might to be Lord over the other, and ſo deſtroys all *Harmony*, and is the true Original of all Inequality and Diſcord, which is the Root of all Violence and Oppreſſion: Whereas, on the contrary, *Harmony* and *Concord*, whether it be External or Internal, is in its own Nature innocent and friendly, the true Fountain whence proceeds all *Joy* and *Pleaſure*, both in Angels, Men, and all other Creatures, becauſe they all originally were derived from *Unity*.

All *Inſtrumental*, and *Vocal Muſick*, works various effects on the Hearers, according to the Equality or Inequality of each: The grave Conſorts of *Organ*, *Viol*, and *Voices*, beget *Gravity* and *compoſed Diſpoſitions*, and work ſo powerfully on ſome Sanguine-tempered People, as to make them forget all Troubles, Sorrows and Perturbations, raiſing up the hidden Properties of Nature and Phantaſie to a ſtate of *Unity*, that is, abſolute Felicity, during the time of hearing ſuch Harmonies: But others, who are of unevener Tempers, and further from Equality, both in their Humours and Elements of their Bodies and Minds, it makes worſe condition'd, melancholly, ſad and dull, after a little time of hearing. This new change or alteration of Diſpoſition, ſeeming burdenſome to them, therefore ſuch never care to hear *Muſick* long, but had rather be entertained with the *Noiſe* of the *Multitude*, the *Cries* of *deep-mouth'd Hounds*, and *Diſcourſes* of *Vanity*. There are *muſical Harmonies* that are light and wanton, as of *Violins*, eſpecially when they ſhall play ſuch Tunes or Leſſons as are compoſed by, and proceed from the wild airy Phantaſies of *Venereal Muſicians*, which the preſent Age is peſtered with, whoſe Imaginations are vain, laſcivious, and extravagant; and when ſuch Airs meet with ſuitable, wild, wanton, amorous, youthful, Hearers, they have power to ſtir up and impreſs their own Properties on them, by incorporating with their *ſimilies*.

Man

Man is capable by his Will to work and to be worked upon by all things, as he immerſeth his Will either into Equality or the contrary; if the firſt, then his *Actions*, *Words*, &c. incorporate with all things that ſtand in equal weight and meaſure, which is the *joy* and *ſolace* of Nature: And ſo, on the contrary, *Inequality* or *Diſcord* move by ſimile likewiſe; and therefore the holy Scripture ſaith, *The Prayers of the Wicked are an Abomination to the Lord*; for the God of Life and Mercy cannot be moved, nor the Divine Influences attracted, but only thoſe that do imitate him by living in Unity and Well-doing; and ſuch as live under the Government of the Evil, unequal fiery Nature, cannot, either by their Words, Prayers, or Works, move or attract any other Quality, but what is alike to their own Nature: And conſequently the *Addreſſes of the Wicked* move God in the Principle of his Anger by *ſimile*, becauſe all their Words and Prayers proceed from an evil Root.

Thus *Diſcord* is the Root of all Evil, and the corruption of every Life, both external and internal, *Death* itſelf being nothing but a *Contention*, *Strife*, *Diſharmony* and *unequal Operation* of Nature, where the ſtrong original Forms of *Saturn* and *Mars* do rage and domineer, and with a fierce hunger deſtroy and raven up the friendly Properties and Preſervatives of Life. All *Diſeaſes* and *Infirmities*, both of the Body and Mind, ariſe from the unequal operations of Nature; and *Health* is nothing but *Harmony*, or an agreement of the parts.

It is alſo to be noted, that *Harmony* and *Concord* do contain the true Properties of all Elements, Forms and Conſtellations, even thoſe ſtrong fierce forms of *Saturn* and *Mars*, whence ariſes *Envy*, *Strife*, and *Contention*; but when theſe are united unto, and evenly managed by the friendly Powers of Nature, they are the cauſe of all *Joy* and *Pleaſant Melody*, there being no Evil but *Inequality*, where Nature is divided, and every property is in Rebellion, and endeavours to be Maſter: Therefore the Lord ſaid in the beginning, *That all things that were Created, were good*; for neither the Name nor the

Nature

Nature of Evil was exiſtent, nor ſhould ever have been known, if the Angels and Men had continued in that Harmony they were created in. There being no Evil where the Forms and Properties of Divine and Humane Nature are united, nor any good, where they are ſeparated from the Divine Principle, which is the friendly Fountain that qualifies and moderates the venomous, fierce raging Properties of *Saturn* and *Mars*: So that the very ſame Qualities that are the Root of Sorrow and Miſery, both of Men and Angels, that live in, and under the Dominion of the divided Forms and Properties, are the true cauſe of all Joy, Pleaſure and Content to others that live in Unity and Concord, where all Forms and Properties embrace and court each other, whence doth ariſe and proceed the moſt Harmonious Conſorts and Heavenly Joy: This is manifeſt in all *Vocal* and *Inſtrumental* Muſick, (which is a lively and true Similitude of the internal and mental Harmony, as that is the Root of this outward Melody.) Are not the *Saturnal* and *Martial* ſtrings and Notes as material and uſeful as the *Jovial* and *Venereal*? The firſt being the Baſe and Radix of all Compoſition, and the latter the *Trebles*; the Baſis gives Majeſty, and the Trebles Sweetneſs; the one being the *Male*, the other the *Female*, and by their Incorporating or Embracing each other, is begotten the true *Harmony* both of Corporeal and Incorporeal Bodies; nor can it ſubſiſt or continue where there is a ſeparation of thoſe Properties; if there were no Fire, there would be no Light.

Hence it appears, that every thing is either Good or Evil, as it draws near, and unites it ſelf, or is ſevered from that Fountain of Unity and Harmony whence it proceeds; for this ſeparation is that which is called the Degeneration of Evil. And as every Creature, both in the *Animal*, *Vegetable* and *Mineral* Kingdoms, ſtands near, or afar off the Unity; ſo are they either Good or Virtuous, or Evil and Poyſonous, according to the degrees of the Forms and Properties of the ſeven-fold Nature, which being near the Equality, denominates Men

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to be *Sanguine*; as those who are more unequal in their Compositions in several respects, are called *Choleric*, *Melancholly* or *Phlegmatick*. And so in Beasts, Birds and Fish, those that are unequal in their Frame, are fierce, cruel and ravenous; but those wherein the Properties are more mild, friendly, tame and better tempered, are called *Clean*, and the other *Unclean*; The same is to be understood of all *Vegetables* and *Fruits*; not but that the evil and venomous Qualities in themselves, and rightly managed, are altogether as useful as the *Pure*, being the original of Life, and cause of Motion; so that there is nothing bad that the Lord has made, but as it becomes separated from its Original state of Unity and Harmony.

2. Of all sorts of external Harmony, *Vocal* has the highest Graduation, and is not only best liked, but makes the greatest Impression on the Hearers; forasmuch as it ariseth by an Harmonious consent of the humane Soul, having a nearer affinity to their Fantasies, than the Sounds of Instruments, by which it easily penetrates by its Motions the well-tempered Air, and so into the airous Spirits of the Hearers, transferring the Affections of the *Singer*, and piercing even into the Inwards of the Soul. For all Harmony, both *Vocal* and *Instrumental* (but especially the former) have a certain secret Power to moderate various Passions and Diseases, especially when they happen to be more Mental than Corporeal; for then if the *Lessons*, *Compositions*, *Instruments* and *Genius* of the *Musician*, shall by sympathy correspond, and agree with the dismayed Property of the Distempered, it will by degrees raise and strengthen the weak Properties, and bring Nature into a more equal Operation. Great, various and wonderful are the Uses, Effects and Benefits of *Harmony*, *Unity* and *Concord*; it is certainly the true and real *Paradisical Life*; The *Instrumental* and *Vocal* being a shadow or similitude of the Inward or Heavenly; and as it contains many great *Secrets*; so, if used, in the Fear of God, its Effects then prove beneficial; but if contrarywise it be practised, it becomes the greatest Curse; for the higher any thing is gradu-

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ted in Nature, if not well uſed, the Evil thereof becomes the greater.

What Sounds and Tones proceed from the Four Element's reſpectively.

From the *Earth*, proceeds heavy, dull, ſlow, melancholly Tones and Sounds, rather a *Noiſe* than *Harmony*, mournful and unpleaſant; ſhe never inſnareth any by her Charms.

From the *Water*, flow various, mixed, wanton Tones and Sounds, as it were unconſtant.

From the *Fire*, ſparkles up a brisk lively Harmony, but fierce and penetrating, loud and jarring.

From the *Air*, are breathed in ſweet, raviſhing, harmonious Tones and Sounds, *Sanguine* and delightful; this Element being the Radix of all Sounds and Harmonies.

What Planet *and* Conſtellation *governs each Inſtrument of Muſick.*

Bells are under *Mars* and *Saturn*, and the Sign *Aries*: They afford a Melancholly harſh ſort of Muſick, loud and penetrating; their doleſome Tones are from *Saturn*, ſuitable to accompany dying Groans, and attend Mourners at Funerals; their harſh jarring Sounds proceed from *Mars*; They are moſt adapted to Robuſtick Natures, who generally take the greateſt delight in their Harmony: Ringing, moderately uſed, is a good Exerciſe for ſtrong Bodies; but rude, and not ſo delicate and genteel, as the Practice of other ſorts of Muſick; and is alſo apt to be prejudicial by too much Violence.

Drums are under the dominion of *Saturn* and *Mars*, in the Signs *Capricorn* and *Aries*, which their dull, heavy, melancholly, rattling, jarring Sounds do manifeſt; for as they ariſe from the dark wrathful Centre in Nature; ſo they carry with them the power of the ſame

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Properties, and therefore do encourage Wrath and Violence, the pleaſant Element of *Air*, which is the Life of all Harmony, is here encompaſſed or penned up ſo cloſe, that it cannot have its free Egreſs and Regreſs, which ſuffocates the thin ſpirituous Vapours thereof, and that cauſeth Sounds, heavy dull and frightful. The Air being the pleaſant Life in all things, and the original of all Sounds, Voices and Harmony; and in what Things, Inſtrument or Creature ſoever the Properties of *Saturn* and *Mars* are ſtrong, and the ſweet Influences of this Element obſtructed, from that Thing or Creature can proceed no delightful Sounds or Melody, but dull, heavy, dolorous Jarrings, Noiſes or Sounds; for there is no true Life, Light, Harmony, or pleaſant Sound can ariſe from any, in which the Properties of Nature are unequal in their qualifying or operation; for then the wrath of Nature becomes fierce and raging, and deſtroys the Moderator or friendly quality, and ſo Nature can no longer continue in equal weight and meaſure.

Trumpets are under the Dominion of *Mars*, but their Sounds and Harmonies are of a two fold Nature and Operation; they have their fierce encouraging wrathful Sounds from *Mars*, and their lofty Majeſtical Harmonies from *Sol*; they afford a Maſculine Muſick, which encourages Warlike Inclinations and Diſpoſitions, animating both Men and Beaſts, with a certain delight and Warlike Charming.

Bag-Pipes are under the dominion of *Venus* and *Mars*, in the Sign *Scorpio*; this ſort of Muſick is ſometimes uſed in Wars, but the Sounds and Harmonies thereof are more Effeminate and Veneral, than Martial, fitter for Peace than War, and for the Shades of *Venus* than the Fields of *Mars*, being an excellent ſort of Harmony for *Shepherds*, to entertain their innocent Flocks with, which *Sheep* much delight in.

Organs are under the Empire of *Jupiter* and *Sol*, in the Sign *Leo*; the Sounds and Harmonies of this Inſtrument are Great, Noble, and full of Majeſty, Sweetneſs, and Gravity; they ſeem to be as much Divine as Humane,

or

or to afford ſome *Glimſpe* or *Simile* of the heavenly Joy and Comfort; in this Inſtrument the *Air*, and the pure thin *Spirituous Vapuors* thereof have their free Influences, whence thoſe lofty brave friendly Sounds and Harmonies do proceed.

Waits are under the Dominion of *Jupiter*, in the Sign *Libra*; the Sounds and Harmonious Conſorts of this Inſtrument are great, noble, and pleaſing to Nature; but if the Players thereon be not well skilled, they quickly awaken *Mars*'s property, which cauſeth the Sounds to be a little too loud, rough, ratling, or jarring.

Flutes or *Recorders* are a brave noble Inſtrument, being skilfully handled, and make ſome of the beſt Harmonies of *Pipes*, being agreeable to both *Vocal* and *Inſtrumental* Muſick; their Sounds and Harmonious Tones are grave, and full of Majeſty, attractive and delightful, eſpecially in open Fields, and near Rivers and Fountains of Water, being under the Dominion of *Jupiter* and *Mercury*, in the Sign *Sagitary*.

Flagolets are under the Dominion of *Mercury* and the *Moon*, in the Sign *Cancer*; this Inſtrument is not ſo noble as the former; its Sounds and Harmonies are more Youthful than Grave, being a good Field-Muſick, more proper for Shepherds and Herds-men, or Carters, and drivers of Horſes and the like, than for Conſorts in Houſes, being ſhrill, loud, penetrating and violent; but if well handled, it makes pleaſant Harmony in open clear ſtill Airy places.

Hautboys are much of the Nature of the laſt, being under the Dominion of the *Moon* and *Mars*, in *Cancer*, a good Field-Muſick, for ſuch as look after Cattel; but not proper for Houſe Conſorts, unleſs the Player have greater skill, and a better hand than is common; its Sounds being wild, loud, and penetrating.

The *Baſe-Viol* is under the Dominion of *Jupiter* and *Sol*, in the Sign *Libra*; its Sounds and Harmonies are Grave, Noble, Great and Delightful, Pleaſant and Alluring: But the Muſician muſt have skill and hand, or elſe *Mars* will ſpoil the Harmony by his rough jarring Sounds.

Violins

Viblins are under the Dominion of *Venus* and the *Moon*, in the Sign *Gemini*; this Inſtrument affordeth much Harmony; but it is more Airy, Brisk, Youthful and Effeminate, than Grave; but Delightful, having a ſweet charming violent Operation.

The *Harp* is an Inſtrument as *Excellent* as *Ancient*; it is endued with great Variety, and if skilfully handled, its pleaſant Sounds and Harmonies quietly allure all things that are capable of its Influences, to its own property, being under the Dominion of *Venus* and *Mercury*, in the Sign *Libra*.

The *Lute* affordeth moſt pleaſant, ſoft, friendly Harmonies, having a ſweet Violence, and attractive Operation, but Effeminate; 'tis under the Dominion of *Venus* and *Mercury*; its ſweet attractive Sounds and Harmonies ariſe from the Properties of *Venus*, and its Variety from *Mercury*.

The *Harpſicals* are under the Rule of *Venus* and *Mars*; from the former it derives its ſweet Sounds, and the jarring rough Ringings are from the latter; but if the Muſician have skill and hand, it maketh excellent Harmonies, and great Variety; its Sign is *Aries*.

The *Gitarr* is under the Dominion of the *Moon* and *Venus*, in the Sign *Taurus*; the Player on this Inſtrument ought to have both good skill, and a ready hand, or elſe *Mars* will ſtep in with his jarring Tones and Sounds.

Cyterns and *Gitterns* are under the *Moon* and *Venus*, in the Sign *Sagitary*; being well managed, the yield pleaſant, ſoft, effeminate Harmonies.

Of the Power and Virtue of Mental, Vocal, *and* Inſtrumental *Harmony; that it can pacifie Wrath, and the contrary.*

All Men do endeavour by a ſecret and natural Inclination, to draw all things unto their own Property, Underſtanding and Life, whether it be good or evil, equal or unequal; and into what property or principle ſoever he

he doth precipitate himself, that same quality does reign in his Thoughts and Will, and hath the Key in its self to unlock all all Nature's secret Cabinets, and by its Rays can penetrate into the Depths; and whereloever it finds its *Simile*, there it incorporates and joyneth Forces, and so becomes strong and powerful, and its contrary is dismayed and weakened: This is manifest in all unequal passionate Words and Discourses, and also in friendly Harmonies and Speeches; every Word, Sound or Cry, stirs up to Love, Anger, Concord or Discord, according to the principle of that Root, or predominate power from whence it proceeded. And these *Sympathetick Operations* of Nature and their Antipathies, have far greater power and efficacy in and upon the humane Nature, or Minds of Men, than on Inanimates, they having a near Affinity in their *Basis*; therefore Concord and Discord, or Love and Anger, do move by *Simile* more quick than Lightning; for all things do naturally incline to the Centre; and as Men by Words and Actions can and do move each other to Friendship or Hate, the same is to be understood of all other things, according to the capacity of each, as all robustick, rough, killing Imployments, do secretly stir them up to Wrath, Discord and Inhumauity, as the contrary Trades do beget more humane or tractable Dispositions. And so in the same manner, and more effectually, does Musick work upon the Mind and Passions of Man: This the Kingly Prophet *David* was sensible of, when he Harmoniz'd and Play'd on his *Harp* to King *Saul*, in whose Soul he perceived was kindled the Wrath, and the unequal Powers of Nature; which the *Mental* and *Instrumental Harmony* of *David* did asswage or mitigate, by awakening and strengthening its *Simile*, and by its friendly Influences compose, and as it were by a sweet Violence, chase away Inequality, Discord, and Enmity. For there is as great a power in *Harmony* to kindle and beget its likeness, as in Wrath to stir up Discord. Thus *Saul* as it were unawares suffered his Will and Spirit to entertain the internal and external Harmonies, that proceeded

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from *David*, which did by a certain Gleam or Ray penetrate *Saul*, and incorporatd with its *Simile*, and moderated the Diſ-harmonious, Envious, Evil Spirit in *Saul*, raiſing thoſe Properties that were too flat; and on the other ſide, letting down thoſe that were too ſharp and fierce, even as a Muſician Tunes his Inſtrument, there being a Sympathetical Operation between the inward and the outward Harmony, as appears, 2 *Kings* 3. where the three Kings and their Hoſts were like to periſh for want of Water, which came to paſs through the Diſharmony and Inequality of the Elements and Conſtellations; for whenſoever any Element or Property does too violently predominate, it deſtroys the Harmony and Well-being of the whole, and Nature becomes like an Inſtrument out of Tune: For this cauſe the Prophet *Eliſha* called for a *Minſtrel* or *Muſician*, that is, for Harmony, *viz.* for a quiet ſtill ſtate of Mind, not only to ſhew the three Kings what Life they ought to Live, who were departed from Unity and Concord, but alſo the Prophet deſired to be tuned and compoſed, which would render him fit for, and capable of that Divine Work which he was to do: For when the King of *Iſrael*, and the other two, came firſt to him, he ſeemed to be ſomewhat Angry, or in Wrath with him, ſaying to the King, *Get thee to the Prophets of thy Father; what have I to do with thee?* As if he ſhould ſay, Thou art in the way of Wickedneſs, Idolatry, Violence, and Oppreſſion: This anſwer was uneven, as if it proceeded from ſome Paſſion or Intemperance of Mind; but the King of *Iſrael* not being moved to any degree of Inequality, but anſwered mildly and friendly, with a yielding and penitent Voice; *Oh! Nay, the Lord hath called theſe three Kings together, to deliuer them into the hand of* Moab. This Humility and Temper in the King begetting its own Property in the Prophet, he then calls for the *Muſician*, *viz.* for Concord and Harmony; and in the time of this Heavenly Conſort, the Hand of the Lord came upon him, and the Divine Power did ariſe in him, and he propheſied from an equal Motion, and holy driving both

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of the Divine and Natural Properties, as well of the External as the Internal Nature; then there followed a Sympathetical Operation of the Forms, an Incorporating and Harmonizing with each other; and so the Element of Water was excited and strengthened, which before was weakened, and made as it were to disappear by the predominancy of the Element of Fire; for when the Elements have their Qualifyings and Operations in Equality and Concord, this is the true Musick of Nature, the Harmony of the *Mycrocosm.* Harmony being the true Centre of all External and Internal Felicity, wherein all things rejoyce; as the contrary, is the Displeasure, the Vexation, the Terror, and the Torment of the whole.

In the first of *Chronicles* we read that Four thousand of the *Priests* and *Levites* praised the Lord on Instruments of Musick by *David's* appointment. And 2 *Chron.* 5. One hundred and twenty *Priests* blowed with Trumpets, and so agreed with the Voices, that it seemed but one Voice, and *when they lift up their Voices with the Trumpets and Cymbals, and other Instruments of Musick, the House of God was filled with a Cloud, so that the Priests could not endure to minister, by reason of the Cloud; for the Majesty of the Lord filled the House.* Here the Mental, Vocal and Instrumental Harmony of the People did by a secret Attraction draw forth and incorporate its self with the inward and holy Harmony, so that the Glory of the Lord appeared externally; there was an inward Life, Power, and Agreement in the minds of the Musicians, and whole Congregation; all was done in the Unity of the Spirit, and to the Glory of the Lord. But on the contrary, as *Amos* has it, Chap. 6. *Those that sit on the Stool of Wilfulness, and lie on the Beds of Ease, and practise Wantonness upon their Couches, and eat the best Lambs of the Flock, and slaughter the fattest Calves of the Droves, and that sing to the* Lute, *and in playing on Instruments of Musick compare themselves to* David, *and drink Wine*

in Bowls (that is, to superfluity and excess) *and anoint themselves Effeminately with Oyl, and yet have no Bowels of Compassion, nor Commiserate the Afflictions of* Joseph (that is, the Miseries of their Brethren and fellow-Creatures) *but crucifie the Lord of Life*, (that is, the Divine Principle, by their Discord, Oppression, and Intemperances) *shall be the first that shall be led away into Captivity*: For every Thought, Word, and Work follows the Principle from whence it proceeds; and as every Man shall apply Musick, or any other thing, either to the Glory of God, or to his vain Glory, Vanity or Lusts, so it becomes either good or evil to him. So that what is a Blessing to one Man, proves a Curse to another; and that which some Honour the Lord withal, others do dishonour him with. And as in a well-tuned Instrument, the Strings being struck or played upon, will make the Strings of another Instrument, tuned to the same Key, to move, shake or tremble; The same, and far greater Sympathy is to be understood in the humane Nature, tho in so secret and imperceptible a manner as to outward Sense, that many Thousands are wounded or impressed with the Influences, before they perceive, or are aware of it.

He that has not the Fear of the Lord, and the Knowledg of God in himself, is liable to be hurt by most things, not only in playing upon Instruments of Musick, as *Amos* hath it, but in and by all other things; therefore as the Wise Man saith, *Even in Plowing of Land we ought not to make others Rules our Prescriptions*, so as to imitate them like Apes; nor ought we to be froward and averse to it, because many in former Ages, or in the present, have or may use *Musick* as a Companion of Debauchery, or enticement to Evil, to the dishonour of their Creator, and the hurt of themselves: But all Men ought to be sober, and use things to their right ends, for which they were designed by God and Nature, and then

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whatever they take in hand, will prove good and profitable unto them. Wherefore moſt convenient it is for every particular Man and Woman to ſearch and examine themſelves, that they may come to underſtand what Spirit and Principle has Dominion in and over them; if it be the Divine Principle and Voice of Wiſdom, then it will lead them into the heavenly Harmony, where all the various Properties and Qualities of Nature do in friendly manner embrace each other, whence proceeds an eternal Peace and Comfort. But they that ſhall find the Spirit of Envy, Strife, Back-biting, Jeering, Scoffing, Uncleanneſs, Vanity, Oppreſſion, Killing, and the like, to bear ſway in their Minds, and reign in their Hearts, ſuch cannot make any pleaſant Harmony, but altogether the contrary, a moſt unpleaſant Noiſe, burthenſome to themſelves and the whole Creation.

But by the way, it is to be further conſidered, that there is no poſſibility that any ſhould obtain that ſublime State of Unity and Concord, and to have Peace and Good-will for the whole Creation, except there be a continual Self-denial; no Obſervations or Medium, though they be agreeable ſeemingly to Scripture, will do; Men muſt not ſtand ſtill in the Wilderneſs, but preſs on towards Perfection in perſeverance.

Many in this Age have been taught this by-woful Expetience: At firſt, when the Day did begin to dawn, and the Star of God's Eternal Love to ſhine in them, whereby they ſaw the Errors of their Ways, whence did ariſe *Self-denial* and *Scruples*, as to the Modes and Cuſtoms of *Egypt*, and the vain Multitude. If ſuch had not ſtood ſtill and fixed themſelves in ſome outward Forms, but followed, like the Ancient Sages of the *Eaſt*, the Conduct of that heavenly Star, till they arrived at the place where the Child *Jeſus* was born, they might have travelled without

ſtop or hindrance, through the unequal ways of this World, and the Heatheniſh Cuſtoms thereof, and arrived at the *Cœleſtial Canaan*, a Land flowing with Milk and Honey, and entred into the raviſhing Harmonies of the *New Jeruſalem*. But too many, after a few Steps in this *Holy Journey*, having denied themſelves the Superfluities and Vanities of the World, as ſome *would not eat Fleſh*, becauſe it could not be procured without breaking the Harmony and Unity of Nature, and doing what one would not be done unto, and refrained many ſorts of *Plays* and *Vain Exerciſes*, and *Riding in Coaches* and *Chariots*, and *unneceſſarily on Horſes*, for fear Pride ſhould get the Dominion, going on Foot being generally eſteemed *Poor* and *Baſe*, as though the Creator had not given Man Feet and Legs for that uſe; and alſo were wary of gratifying their ſenſual Appetites with various ſorts of Meats and Drinks, both in Quantity and Quality; but becauſe they did not perſevere, but looked back towards *Sodom* and *Egypt*, became Pillars of *Salt*, and fell in the Wilderneſs. And the Reaſon is, they gave themſelves liberty, and ſo went back by degrees, and before they were ſenſible, were again enſnared and entangled in the Vanities of the World, and ſo deprived of thoſe bleſſed Talents which before they enjoyed.

A wiſe conſciencious *Scruple*, and *Self-denial*, are always the fore-runners of true Wiſdom, if diligently purſued and improved, being the ways by which the Spirit of God hath dealt with Man in all Ages; thereby giving him a right Underſtanding and Diſtinction of what things are good, wholſome, and profitable, and what not. And this tenderneſs hath generally the greateſt power and vigour in the beginning, as all that have travelled in this way can witneſs; but in proceſs of time, if there be not great Diligence uſed, this Divine Seal becomes defaced, and the Scruple grows leſs and leſs, and a certain Free-

Freedom appears to the Underſtanding, which is the only time of Trial, and the hour of Temptation. Moſt loſe ground when they come to this ſtate, by purpoſing to themſelves the uſing of thoſe things moderately and temperately, which formerly they have ſpent in ſuperfluity, and of late have altogether declined; but with Colour of uſing moderately, many are enſnared, and by degrees led again into Captivity. It being for Example, more difficult to drink Wine with a juſt Moderation, than to drink no Wine at all. And 'tis the part of a wiſe Man, if he ſees an hundred things lawful, to deny himſelf of ninety of them, being certain of this, that every inferiour thing a Man toucheth, or communicateth with, has a ſpecial Power and natural Inclination to beget its own property, and by degrees enſlave the more noble Properties in Man. Therefore, 'tis ſafer to deny ones ſelf many of thoſe things that are lawful and mean, as well as thoſe things that are not, becauſe Man has Power either by Senſe or Underſtanding, to hinder the Influences and Spiritual Impreſſions of Nature, if he ſhall joyn himſelf to any thing, whether it be *Meats*, *Drinks*, *Imployments*, or *Communications*; there being no Caviates that can prevent thoſe Inconveniences, but only *Scruple* and *Self-denial*, which has been, and alone is the firſt ſtep, and alſo the laſt, to all *Virtue* and *Wiſdom*. He that can regulate himſelf and his Imaginations, Words, Communications, Meats, Drinks, and Imployments, may preſerve his Spirit pure and potent, and make his Soul thereby an *unpolluted Temple of God*, which is the Supream Muſick attainable, where all the various *Forms* do incorporate and imbrace each other in an holy Conſort of Love, and where there is no deſpiſing, envying, or perſecuting of one another, becauſe they are of different *Forms*, *Shapes*, *Figures*, *Complexions*, *Inclinations*, or *Underſtandings*, of which *Vocal* and *Inſtrumental Harmony* is a true Si-

militude. Therefore it is much to be pitied, that those that are Players on Instruments, and skilled in *Musick*; be not more Temperate, Sober, Grave, and Wise; for the wicked Wantonness, and vain Lives of some of them, have brought a Scandal on *Musick*; and most People, being ignorant of the Nature and Excellency of *Harmony*, have charged *Musick* as tho that had been the chief Cause of those Evils some of them have committed against God, Themselves, and the Law of Nature. But this is a grand Mistake; for the Original Cause of all Evil and Sin proceeds from a Mans own Lusts and Passions, and not from any outward thing. 'Tis true, Man hath the two *Seeds* and *Tinctures* in himself, and as he shall give his Will up unto either Evil or Good, so he has power to attract unto himself either Virtue or Vice out of all things, and also to use them either to the Praise of his Creator, or profit of himself, or the contrary; as the Apostle saith, *Unto the Pure, all things are Pure*; but to the perverse the contrary; for the Lord appears to every Man, either in his Love or Anger, according to what Principle he hath suffered his Will to enter into, as the Scripture saith, *That the Lord is an angry jealous God, and a consuming Fire:* And yet again he saith, *That he is a merciful gracious God, full of Love and Pity, and will shew Mercy unto the third and fourth Generation of those that fear his Name, and live in Unity.* Therefore *Musick* is not at all to be contemned or slighted for the badness of some that pretend to its outward Practice, for they still are Strangers to its inward Power and Efficacy. For *Concord* and *Harmony* are the best Accomplishments and sublimest Gifts that can be attained in this World, the pleasures of Time and Eternity, enduing both Soul and Body with perpetual Health, it being that happy state which Man, and all other Creatures do travel with great Desires and Groanings to be delivered unto, even that Holy Unity whence all proceeded.

But

But *Unity*, *Concord*, and *Intellectual Harmony*, have hardly any thing in the Hearts of Men; for if they had, then there would be Peace and Love, not only amongſt Men, but to the whole Creation; for that Paradiſical ſtate in this World, which many have hoped to ſee, and do expect ſhall come, *viz.* that all Mankind ſhall live in perfect *Love*, *Concord*, and *Harmony*, can never be expected to come to paſs, except Men do take other Meaſures than hitherto they have done. For before any can attain to ſuch a bleſſed Harmonious Condition, he muſt firſt live in the Obſervation of God's Law in the outward Nature; for the greater cannot be underſtood, if the leſſer be not put into practice. Man cannot by his Prayers move the Lord in his Holy Fountain of Love, except he lives in the Power and Operation of the ſame Fountain; nor can attract the ſweet Influences of the Elements and Cœleſtial Bodies any other way, but by living and obſerving the ſimple innocent Law of Nature, For this Cauſe, thoſe that live under the Dominion of the Spirit of Diſcord, Pride, Envy, and Contention, their Devotions cannot move the Lord in this Principle of his Love and Mercy; but on the contrary, moves him in the ſtern Wrath, and therefore is ſaid to be an Abomination unto him. For this Reaſon there ought to be more care in every one to know what Spirit reigns in the hidden Ground of the Heart, than about outward Forms: *Every one that feareth God and worketh Righteouſneſs*, ſaith the Apoſtle, *is accepted of the Lord*; who makes no difference of Forms; for every Form is either Good or Evil, as the People are either Virtuous, or the contrary. Therefore it is highly neceſſary for every one to ſtudy the Knowledge of *himſelf*, that he may underſtand the differences of Spirits, and from what *Fountain* or *Property* every Thought, Word, and Work, does proceed; and to recommend and promote ſuch *Self-ſtudy* and *Heart-knowledge*, is the Scope of this

whole Treatise, which being once attained unto, a Man may be able to correct himself, and *Tune his own Instruments*; whence will proceed *Concord*, *Love*, and *Harmony*, without which there is no Satisfaction either in this World, or that which is to come: *For to fear God, and keep his Commandments*, is the true *Musick* which all Mankind ought to be skill'd in, and practise. This is both the *Glory* and the *Happiness*, the *Joy* and *Solace* of *Created Beings*, the celebrated *Musick of the Spheres*, the *Eccho* of *Heaven*, the *Business* of *Seraphims*, and the *Imployment* of *Eternity*. Amen.

FINIS.

A Dialogue *between an* Eaſt-Indian *Brackmanny, or Heathen* Philoſopher, *and a* French *Gentleman*, &c.

Heathen. SIR, I will not be ſo inquiſitive as to ask what Accident or Occaſion brought you into theſe *Oriental Regions*. Be it either *Curioſity*, or *Buſineſs*, a *natural deſire of improving your Underſtanding*, or *intenſion of Commerce*, I ſpeak you heartily welcome, and ſhall to my power be ready to ſerve you, eſteeming it both my Duty and my Happineſs, to do good Offices to all the Creation, and eſpecially to *Strangers*, as ſtanding many times moſt in need of them.

French-man. *Worthy Sir, your* Civilities *have reſcued me from that common Error of thinking, that out of* Europe, *or the Pale of* Chriſtendom, *dwells nothing but* Rudeneſs *and* Barbariſm. *I find no leſs Courteſie in this, than in the other* Hemiſphere; *and perceive People may be born at ſome thouſand Leagues diſtance, under different Climates, and where the ſame Stars are never ſeen; nay, which is more, under various* Religions *and* Rites *of* Worſhip, *wholly ſtrange to each other, and yet may agree well enough, if they would give their minds to it, in the Practice of the common Duties of Humanity.*

Heathen. There is no doubt of it, Sir; for the Modes and Cuſtoms of *your* Countrey differ juſt as much from *Ours*, as *Ours* do from *Yours*; and therefore we are not for that Vanity to *Scorn* or *Laugh* at, much leſs *Hate* and *Plague* each other; but rather impartially conſider which is moſt agreeable

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to Nature, to the noble Divine Principle, and the real Benefit of Humane Life —— But waving this Diſcourſe, pray what is the preſent News in *Europe*?

French-man. *That Queſtion will lead us to the very* Antipodes *of what we were Diſcourſing of; for nothing is more frequent among us than* Contentions, Controverſies *and* Wars.

Heathen. For what I pray?

French-man. *Some for* Empire, *ſome for* Glory, *but moſt about* Religious Points, *and the neareſt way to* Heaven.

Heathen. Now, in my Opinion, neither of theſe things ſhould adminiſter occaſion for ſuch Violences and Confuſions. For if Men conſidered the Weight and Cares of *Empire*, thoſe that are without it, would rather *fly from*, than *fight for it*. And that Prince's Dominions are wondrous ſmall, that cannot imploy all his Virtues in meliorating his own Subjects, rather than in Invading, Oppreſſing, and Ruining thoſe of his Neighbours. Nor can I underſtand, that any *Glory* is to be got by deſtroying Men. I think 'tis rather matter of Praiſe to *beget* them. Your *Alexander* and your *Caſar* (for we heard of their Names, and the former ſpread the Venom of his Ambition even into theſe parts) made ſome Millions *Fatherleſs*, yet could neither of them boaſt of *one Son of his own*, but both died *Childleſs*. And then for *Religion*; that, methinks, ſhould teach you quite the contrary, eſpecially your *Chriſtian Doctrine*, which (I have heard) enjoins you to *Love your Enemies, to turn the Left Cheek to him that ſmiteth you on the Right*, &c.

French-man. *'Tis very true, the Principles of our Religion are ſuch, but the general Practice now-a-days runs quite contrary.*

Heathen. And yet Practice is the Life of any Religion: If you do verily believe thoſe Principles of Chriſtianity to be true, why do you not follow them

them in your Converſations? If you do not believe them, why do you call your ſelves *Chriſtians*? If you do believe them, and yet reſolve not to practiſe them, you are wilful obſtinate *Rebels*, and greater Affronters of Chriſtianity than we that do not make Profeſſion of it. Can any thing be more abſurd, than to turn *Earth* into a kind of *Hell*, under pretence of driving Men to *Heaven*? And to commit Murthers and Cruelties for the ſake of the God of Life and Love? Alas, Sir! the *Infinite Deity* delighteth not in Man-ſlaughter; Strife, War, and Contention enter not into his Tabernacle: Above all his clear, bright, ſerene, calm and quiet; 'tis in the lower Regions of the Air only, that Storms are generated, and Thunder and Lightning break forth. *God is no Reſpecter of Perſons, but* (as your own Prophets ſay) *every one that doth well is accepted of him*; he cauſeth the bleſſed and glorious Body the Sun to ſhine on the juſt and unjuſt, and commands the ſweet Influences of the Cœleſtials to fall upon all: The Bleſſings of the four Worlds are equally diſtributed to all Men, as well *Inferior* as *Superior*. He ſuſtains and preſerves the univerſal *Syſteme of Nature* by the Hand of his out-ſpread Providence; and when the Sons of Men, by their ſinful Vanities, Oppreſſions and Violences, have awakened his Wrath, he does not preſently dart down the Thunder-bolts of his Vengeance on their guilty Heads, but firſt ſends his *Brackmannys* to tell them of their Evil, and call them to Repentance. And if Mankind will walk in the right Way, and dwell in the Everlaſting Regions of Bliſs, they muſt endeavour to imitate their Creator, whence our Sages call Man the *Image* or *Likeneſs of God*, and the *Horizon of both Worlds*, ſince in him the Superiors and Inferiors are united. Now if People would ſtudy to be truly like their Maker, Violence, War, and Oppreſſion would have no Place in the World.

French-man. I perceive you are much for Peace and

Qui-

Quietneſs; yours is a ſtrange Religion indeed, that will not allow of the Noble Feats of Arms, and the Arbitrament of the Sword.

Heathen. For ought I can hear, your Religion allows the ſame as little as mine; and threatens, that whoever uſe the Sword, ſhall periſh by the Sword.

French-man. *And yet the Cauſe, or at leaſt the Pretence of moſt of our Wars is Religion; and 'tis by the Profeſſion of Arms that Men amongſt us become great and honourable.*

Heathen. If Killing be ſo honourable, Butchers ſure with you are a worſhipful Company.

French-man. *Butchers of Beaſts are but meanly regarded, but Butchers of Men are celebrated as the only Hero's.*

Heathen. And after what Faſhion, I pray, do theſe *Hero's* live?

French-man. *For the moſt part, they are ſuch as love to Eat to Gluttony, and think that Day ill ſpent wherein they are not Drunk; their Diſcourſe is nothing but* Boaſts *and* Rotomantado's, *intermixt with ſuch* horrid Oaths *and* Blaſphemies, *that modeſt Men tremble more at their* Talk, *than for fear of the Fury of their* Arms; *where-ever they come, they carry Ruine and Confuſion with them, deſtroying Men, and debauching Women, deflouring of Virgins, raviſhing of Matrons, Robbing, Plundering, firing of Houſes, devouring what they can, and deſtroying the reſt, as their Profeſſion and Delight; and this they call* Living at Diſcretion.

Heathen. If theſe be the Chriſtian *Hero's*, I wonder what are your *Devils*! I hope theſe are none of thoſe that you ſaid do contend ſo much about the *Right Way to Heaven.*

French-man. *Yes, I'll aſſure you, none more ready to* Kill *and* Damn *all that will not be of the Religion they do pretend to. We have in our Countrey a parcel of People called* Hereticks *and* Hugonots, *their*

Converſa-

Converſation is generally Juſt and Honeſt, and they are Peaceable and Obedient to their King, *and as ready to ſerve him, and do good to their Neighbours, as any: But they will not join with us in our Religions, Opinions, and Ceremonies.*

Heathen. As how, I pray?

French-man. *Why, they will not acknowledge our ſupream* Caliph *at* Rome *to be* Infallible: *They will not ſay their* Prayers *to a* Statue, *an* Image, *or a* Picture, *becauſe they fancy thoſe* fine things *can neither hear* them, *nor help* themſelves: *They will not own that the* Bone, *or piece of the* Garment *of a Man, who is himſelf many Years agone Dead and Rotten, can* Cure them of Diſeaſes, *or* preſerve *them from* Dangers; *but eſpecially when we give them a piece of* Bread, *and tell them 'tis* Fleſh, Blood *and* Bones, *they think 'tis* Bread *ſtill, and are ſo impudent as to believe their own Eyes before the Dictates of our Prieſts.*

Heathen, Why, Do you your ſelves believe and practice theſe Abſurdities?

French-man. *Ye marry, and would burn you too, if you were in ſome parts of* Chriſtendom, *and durſt ſay you did not believe them as well as we.*

Heathen. Then I bleſs the good and infinite Being, that I have no Buſineſs in ſuch a *Chriſtendom.* But pray proceed with the Story of your *Hugonots.*

French-man. *We endeavoured to ſuppreſs and root them out by ſevere Laws, and open Wars; but finding that Courſe ineffectual, we reſolved upon a Stratagem to cut them off; pretended to be very kind to them, and that we deſired a perfect Reconciliation, and to that purpoſe made a Match between one of the chief of that Party, and a great Lady of ours; to ſolemnize this Wedding, the principal* Hugonots *repaired from all parts of the Kingdom, and had the greateſt Aſſurances given them of Friendſhip. But one Night whilſt they ſuſpected nothing, Souldiers being drawn together, at a certain Hour fell upon them in all parts*

of

of the City, destroying Men, Women and Children; ſo that in two or three Hours time, there were above Ten thouſand of their dead Bodies flung naked into the Streets, and the Channels ſtowed with their Heretical Blood: And at that time Meſſengers were ſent to other Cities and Towns to do the like, ſo that in a few Days there were above Forty Thouſand of them ſlain. Was not this a noble Expreſſion of Zeal for Religion?

Heathen. God keep ſuch bloody Zeal ſtill from our *Indian* Territories. Do your Prieſts allow of ſuch doings.

French-man. *Allow! Yes, and applaud them too, they are the Men that excite us to theſe gallant Exploits; and, for a Reward for theſe Services, do forgive us all our Sins, and aſſure us of Heaven.*

Heathen. I know not what they may pretend; but this I know, that God is Love, and that ſuch barbarous Cruelties are to him an Abomination; And to ſpeak Truth, ſo long as Men continue Obſtinate, Revengeful and Contentious, and ſuffer the wild ſavage Nature, and bitter Spirit, to reign in their Hearts, neither Men nor God can forgive them, for Inequality and Diſcord cannot move Equality: Such a Spirit is contrary to the Divine Nature, and therefore cannot expect Forgiveneſs till 'tis changed and transformed. For Men cannot draw nigh to the Fountain of Benignity, nor be heard of the Sovereign Being, but as they become like unto him, for every like is moulded by its likeneſs; Blood requires Blood, but the Merciful ſhall find Mercy from the God of Peace and Compaſſion, whoſe Mercies never fail. For this cauſe we have for many Generations totally abſtained from all Violence, Oppreſſion and Killing, either of Man or Beaſt; for the Groanings and Miſeries of thoſe Creatures that ſuffer wrong, are the beginnings of Trouble and Sorrow to thoſe that do it, and do certainly ſtir up and waken the fierce Wrath in Nature, as the *Loadſtone* attracts *Iron.*

French-

French-man. *These are pretty Notions, but methinks impracticable: For if we* Europians *should live the Life you talk of, and lay aside* Arms, *and not vindicate our Religion and Liberties by the* Sword, *we should be over-run, and be made the greatest of Slaves. Have not you heard of the Inroad made (at this instant) by the* Turks *into* Germany? *Now would you have us stand with our Arms across, and suffer them to over-run all* Christendom?

Heathen. I pray, what do you account the occasion that moved the *Turk* to this Expedition.

French-man. *Why, the Emperor of* Germany *in certain of his Territories, had some of those Heriticks that I described to you but now, and he would force them to be of his Religion; and, to compel them thereunto, seized on their Priests, and clapt them into Dungeons and Prisons, where they were starved, and pined away in Want and Misery; and others he sold for Slaves, and sent Soldiers amongst them to kill and destroy all that would not conform to his Ceremonies: Hereupon they took Arms in their own Defence, and observing their Brethren to live free from such Violences, and enjoy their Religion under the* Turks, *paying only such Tribute, they desire the* Turk *to protect them, which offends the Emperor, and so the Quarrel encreasing, the* Turks *sends an Army against him.*

Heathen. This confirms and illustrates what I assert; for here you see this Deluge of Calamity had not happened to *Germany*, had they not first stirred up the Wrath, and causlesly vexed their Neighbours. It appears plainly these Flames arise from Sparks of their own kindling; besides, Experience shews, that none are such Vassals, and subject to so many Miseries, as those that give themselves to the use of Arms, *viz.* to *Guns*, *Swords*, and the like Weapons of Wrath, and most of them perish by the use of them. For our own part, 'tis true we do live in *Subjection*, and under the burthen of many great Taxes, which are levied on us at the Pleasure of the Princes we live under; but then they protect us from the Injuries of the Multitude, allowing us our free Egress and Regress through their Domi-

Dominions, and unqueſtioned Liberty for the Exerciſe of our Religion, and manner of Living: They do not endeavour to peep into our Breaſts, or examine our Opinions, or puniſh us for not *thinking* as they do. We go freely about our Occaſions; nor do they permit every *Idle Fellow* to take away our Goods, nor give us abuſive Words, or hurry us to loathſome Priſons; nor are our Sons forced into the Wars: They threaten no Puniſhment to us, provided we do not offend the Civil Laws; for they matter not what Gods we Worſhip, nor after what faſhion, ſo we are juſt to men, and live peaceably, and pay our Tribute. If they have our Money, they know they cannot want Men that will fight for two Pence a Day: But we value our Health, our Lives, Liberties, and Religion, more than Money. We all drink Water; and the fragrant Herbs, wholeſome Seeds, Fruits, and Grains, ſuffice us abundantly for Food: Our Stomachs are clean, our Appetites ſharp, ſo that we taſte the inward Virtue of each thing, and ſing Songs of Praiſe to the Creator, who affords unto us the Plenty of the Earth, and the pleaſant Dews of Heaven; ſo that as Fiſh live in the Salt and Brackiſh Ocean, and yet their Fleſh is freſh and ſweet; ſo we in the midſt of a tempeſtuous troubleſome World live Calm; and, as it were, in *Paradiſe*.

French-man. *I am glad to hear you eſteem your ſelves ſo happy; there are few Mortals that are ſo content with their Lot, but are whining, repining, complaining, and always on the Tenter-hooks of new Hopes and Deſires.*

Heathen. And the Reaſon is, becauſe they forſake Nature, and let looſe their Deſires, which having once caſt off the Bridle of Moderation, run on without ſtop or bounds.

French-man. *But I perceive you are for Liberty of Conſcience, and that every one may follow his own Opinion and Phantaſie; and if ſo, we ſhould have a mad World; ſuch a Licenſe is deſtructive to* Government, *and the very Nurſe of* Rebellion.

Heathen.

Heathen. I do not well underſtand what you mean by *Opinion* and *Phantaſie*, People will think as they liſt, do you what you can. But this I know, that he that fears God, and hurts not his Neighbour, oppreſſeth not the Creation, and obeys the Civil Laws of that Countrey he lives in, and freely pays all Duties and Tributes to the Prince that protects him, is a good and faithful Subject to God and his King. Nor have we any Temptation to Rebellion, for to us all Governments are alike, as long as they protect us from Violence; I have read ſomething of your *Europian* Affairs; and if I miſtake not, in *France*, *Spain*, &c. where the Laws are to force People to be all of a mind, there have been abundance more Rebellions, Inſurrections, Plots and Conſpiracies againſt the Government, than in *Countries* where Liberty of Conſcience is publickly allowed; whence I rather infer, that not the indulging, but reſtraining Liberty of Conſcience is is the grand Cauſe of thoſe Diſorders amongſt you. 'Tis certain, every Man ought to have Liberty in *Well-doing*, and to be puniſhed only for the contrary. And we *Bannians* ſcarce know any thing that is a greater Evil, than for men to contend, hate, envy, oppreſs, fight and deſtroy one another, becauſe they are not in all particulars like themſelves: For Men naturally are as various in their *Intellects*, as in their *Shapes*, *Forms* and *Complexions*; for the *Shape* and *Form* of every Body is according to the *Nature*, *Equality*, or *Inequality* of the *Spirit*. The Lord hath made all things to *differ*; there is not any two things in the four Worlds alike in all particulars; therefore whoſoever is offended with another, becauſe he is not perſwaded, or does not underſtand juſt as he does, is in Truth offended with his Maker, who is the Author of that Variety. If two things were exactly in all reſpects alike, they muſt become the ſame; the neareſt ſimilitude of things is made by caſting them in a *Mould*, and yet even then they differ.

French-man. *You ſay right, and therefore to make all*

Mens Underſtandings of a ſize, our Churchmen prepare Moulds *for them*, viz. Creeds, Liturgies, Syſtems of Divinity, *and the like, wherein they caſt and faſhion all Mens Underſtandings, ſo that none but muſt own theſe, though he do not underſtand a word of them; nor muſt diſpute them, though his Heart and his Brain tell him they are falſe and impious.*

Heathen. This is much ſuch an Uniformity as I have heard, in ſome of your Books, was practiſed by the Tyrant *Procruſtes*, who dwelling near a common Road, ſeized all Travellers, and carried them to his Bed, which was framed exactly for his own Stature, and if their Bodies were longer, chopt off their Feet or Heads to make them fit; and if too ſhort, ſtrained their Bones and Sinews out with Engines to a due Proportion; Was not this Gentleman a great Lover of Decency, Order and Uniformity? If there were not *Variety*, there would be no *Motion*, for it is the various working Power, and, as it were, Strife between the Properties that cauſeth all Vegetation and Manifeſtation; if there were but one thing, there would be nothing, or a ſtanding ſtill, which the *Jews* great Prophet ſeems myſtically to ſhew, when he ſaith, *God made all things out of Nothing:* For there was no Manifeſtation or Appearances before God moved himſelf on the Face of the Waters; which moving ſeems to ſignifie the Strife of the various *Forms*, *Qualities* and *Properties* of the hidden Nature, without which nothing could be generated. But here I muſt be ſilent, for we are counted *Heathens* already, and I do not know what worſe Cenſures may paſs upon us, if we too far explain thoſe Notions, which, though founded in Nature, are yet ſo agreeable to the Conceits and Practice of the Multitude. But this we are ſure of, that Men ought not to hate or ſuppreſs any thing but *Evil*; for *Man's moſt deadly Enemies are within himſelf*; whence one of the wiſeſt of the *Jews* Kings affirmed, *That he that overcame his own Luſts and Paſſions, was a greater Conquerour than he that ſubdued a City.*

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French-man. *For my own Part, I ſhall for the Future be more careful how I credit Reports; we in our Countrey are told by our Learned, that you are* meer Heathens, Infidels, Idolaters *and* Worſhippers of the Sun, Moon, *and all the* Hoſt *of* Heaven.

Heathen. I nothing wonder that you *Europeans* ſhould be miſtaken about us, who live ſo remote, ſince you ſeem ſo little to underſtand the Opinions of each other amongſt your ſelves, every one miſrepreſenting the Sentiments and Doctrines of all that differ from him. 'Tis true, we do highly eſteem and admire all the *Heavenly Hoſt*, and thoſe *Refulgent Quires* of the *Celeſtials*, eſpecially that glorious *Eye of the World*, the *Sun*, as being the Handy-works, and Wonderful Powers of the incomprehenſible Creator, and think it part of our Duty to expreſs our Gratitude and Veneration to the one only Fountain whence all thoſe amazing Wonders proceed; for he that contemns the Streams, cannot truly honour the Fountain: Do not your own Prophets teach you to *Honour Rulers and Governours*, becauſe they derive their Government from God? And if you do not only worſhip and bow the Knee one to another (who are at beſt but brittle animated Dirt) but alſo reverence the work of your own Hands, as a Man cloathed in goodly Raiment, and the like, how much more ought we to have in high Veneration thoſe wonderful Fountains of *Light*, *Heat*, *Motion* and *Vitality*, which are the manifeſted Powers of God, and his upper *Vice-gerents* and *Lieutenants* over the Lower World? Did not you tell me but now, that you eſteemed your *Hugonots* worthy of Death or Perſecution, becauſe they would not pay Eſteem and Adoration to a few painted Clouts, the Pictures of their fellow Creatures, which you call Saints, not knowing whether they be truly ſo or not; and yet will you condemn our *Brachmans*, for directing their *Eſteem* to theſe glorious Maſter-pieces of the Creation? If you count ſuch lifeleſs pitiful things, as *Wood* and *Stone*, or things painted and faſhioned by Man, fit to be Repreſentations of your *Gods*,

and means whereby to enliven your Phantaſies and Minds to an higher degree of Devotion (which was the ſole intent of the firſt Inventors of thoſe things) what regard then ought we not to have of thoſe living Powers of God the *Celeſtial Bodies*, by whoſe ſweet and friendly Influences all Created Beings are preſerved and nouriſhed? What is more exciting to a well-diſpoſed Mind, than to behold that glorious Body the *Sun*, with the innumerable Train of *Stars*, and the various Species in the four Worlds? Or, what doth more raviſhingly declare the Greatneſs, Goodneſs, and Eternal Wiſdom of the immenſe Creator? This is a *Book* we ſtudy, in which the *grand Charter of Nature*, and and the Holy Myſteries of God are recorded, and we think we do not err in preferring it before the endleſs and contentious thwarting Volumes of the Talkative Philoſophers and Wrangling Schoolmen.

French-man. *I have been told, and you ſeem to own it, That you will not* Kill *any of the inferior Creatures, nor eat their* Fleſh; *but I pray, hath not Man power to do as he pleaſeth with thoſe Creatures? And were not they made for that very purpoſe?*

Heathen. God hath made all Creatures inferior to Man, who hath freedom to uſe and do unto them all as he pleaſeth, having free Will to chuſe either Good or Evil; but he that follows the better, and leaveth the worſe, chuſeth the better Part, and is made God's Friend, and in Amity with all the Creation; for Man is a likeneſs of all things, and contains their true Natures and Properties; and therefore whatever he giveth himſelf unto, the ſame becomes ſtrong in him, be it Virtue or Vice: For which cauſe our well-adviſed Fathers commanded us, our Wives and Children, to abſtain from all kinds of Violence and Oppreſſion, eſpecially to thoſe of our own Species, that thereby our Souls might be preſerved from being precipitated into Wrath, and ſo retain Humanity, and the more noble Faculties of our Souls unſpotted, as well as our Bodies rendred wholeſome, clean, and fit to be Temples

for

for the Divine Spirit; esteeming Abstinence, Cleanness and Separation, to be the true Paths that lead to all external and eternal Bliss; it being in our opinion an unfit, and altogether unworthy thing, that the great, noble and immortal Soul of Man, should so much degenerate from its high and illustrious *Birth*, as to joyn or suffer it self to be incorporated with the low and savage Nature of *Beasts*. Nor do we think it lawful for us to heat our Veins, and distemper our Blood with Wine, since Water more kindly quencheth our Thirst; the innocent and fragrant *Herbs* and *Fruits* of our Gardens afford us ample satisfaction; and we should be ashamed to make our Bodies the Graves of the Inferiour Creatures. And tho' our Princes are sometimes harsh and severe to us, yet we pacifie them with meek, submissive and humble Behaviour. And since as little as possibly we can, we hurt not any thing, therefore nothing hurts us, but we live in perfect Unity and Amity with all the numberless Inhabitants of the four Worlds, doing by them as we would be done unto, whereby we disarm their Rage, and their Fury finds no place against us.

French-man. *But pray tell me how long you have led this kind of Life; and whether your Sons and Daughters do follow your Religion and Example? For amongst the* Europeans *nothing is more common than for Youth to degenerate, and wander after the Multitude, and abandon their Fathers Rules, especially if they should be but half so singular as you are.*

Heathen. As for the *Antiquity* of our Course of Life, I think for the greater part, I may date it from the World's Original. Your own Doctors teach, that *Adam*, the first Man, was placed in a Garden, and that the green *Herb* and *Tree* bearing *Fruit*, was to be to him for Meat; and do generally agree, that afterwards, at least during the Old World, *viz.* to the time of the Flood (which was in the Year of the World, 1656.) eating of Flesh was not allowed or practised; and tho' afterwards it was practised, yet 'tis probable it did

not

not obtain with all: But there is reaſon to believe, that ſtill the better and more reſerved ſort did abſtain: For about the Year of the World 3300, (near the time that your holy Records mention *Jeruſalem* to be Beſieged by *Nebuchadnezzar*) we find the Famous Philoſopher *Pythagoras* flouriſhing, who expreſly taught his *Followers* (which by reaſon of his *Parts* and *Virtues* were not a few) not to eat any Fleſh, but content themſelves altogether with *Vegetables*; and this great Man travelling for the acquiſt and diffuſion of Knowledge into divers Parts, left not our *India* unviſited, and there planted this wholſome *Doctrine*, which ever ſince hath not wanted *Obſervers*, derived down by a continual Succeſſion to our Times. 'Tis true, our Anceſtors have obliged us to ſome things, which may ſeem frivolous and vain, as not to Kill any kind of Vermin, which are very offenſive to the Life of Man: But indeed theſe Prohibitions well regarded, ſhew their more deep Wiſdom and Fore-ſight; for they did conſider, that their Philoſophy would not only be embraced by Wiſe Men, but alſo by a great number of Fools (as the moſt part of all Men are, in one thing or other) and if they ſhould have permitted them to have killed any kind of Creatures, the Fooliſh would have concluded, they might by the ſame Rule as well Kill others, and ſo by degrees come to Kill Men, as moſt other Nations do. Beſides, not only our cleanly regular temperate Lives free us from many of thoſe Vermin wherewith others are troubled, but we take it for a Rule, that ſuch as would live an abſtemious ſeparated Life from Evil and Violence, muſt refrain from ſome things that are lawful, as well as from thoſe that are unlawful; as one of your Prophets ſays Excellently, *All things are lawful, but not expedient.* Touching our Sons and Daughters, they all conſtantly follow our Foot-ſteps, and it hath very rarely been known, that any of them have forſaken the Precepts of their Fathers; being deſcended from a Root of Temperance and Equality, they are naturally Sober and Temperate, for they uſe not *Tippling-houſes*, nor

nor ſpend their Patrimony in *drinking Wine*, *Gaming*, *Debauchery* and *Gluttony*; ſo that the more Children we have, the Richer we eſteem our ſelves, they proving no more chargeable to us, than Lambs do to Sheep: They all Marry Wives of our own Tribe and Religion, and there is no Diſpute about either Portion or Joynture: Their greateſt Pleaſure, and chief Recreation, is to contemplate the Heavens, and their glorious Furniture, the *Sun*, *Moon* and *Stars* in their various Motions and Configurations, as alſo the pleaſant *Gardens*, *Groves* and *Fountains*, and to free the Inhabitants thereof from the Tyranny and Bondage of Men, as much as in them lyes: And ſo, through the whole Courſe of our Lives, abſtaining from all that tendeth to Evil, and promoting what we can the good of the whole Creation; we endeavour to imitate the Adorable Maker and Conſerver of the Univerſe, whoſe Off-ſpring we are, and in whom we live, and move, and have our Being.

French-man. *You have not only gratified my Curioſity, but in ſeveral things informed my Underſtanding. And I heartily wiſh that your Virtue and Morality were Crowned with True* Chriſtianity, *and our Chriſtianity Embelliſh'd with the Real Practice of your* Virtue, Temperance *and* Moderation. *And ſo bid you* Farewel.

To

To shew that the Recommending Abstinence from Flesh, *is no new Upstart Conceit, I shall here add those notable Verses of the Ingenious Poet* Ovid, *written above* 1600 *Years ago, in his* Metamorphosis, *as I find them Translated by* Sandys, *where he brings in the Famous Philosopher* Pythagoras *(from whom the* Indian Banians *derive their Doctrine) thus discoursing.*

FOrbear your selves, *O Mortals*, to *Pollute*
With wicked Food, *Corn* is the generous Fruit.
Apples oppress their Boughs, plump *Grapes* the Vine;
Thousand sweet *Herbs*, and savoury *Roots* combine,
With beauteous *Flowers* of most fragrant Scent,
Your nice and liquorish Palates to content.
The prodigal Earth abounds with *gentle* Food,
Affording Conquest without *Death* or *Blood*:
But *Beasts* with *Flesh* their ravenous Hunger cloy,
And yet not *all*; *Horses* in Pastures joy,
So *Flocks* and *Herds*: But those whom Nature hath
Endu'd with *Cruelty* and savage *Wrath*,
Wolves, *Bears*, *Armenian Tygers*, *Lions*, in
Hot Blood delight. How horrible a Sin!
That Intrails, *bleeding Intrails* should Entomb!
That greedy Flesh, *with Flesh* should Fat become!
Whilst by the Livers *Death* the Living *Lives*.
Of all which Earth our bounteous Mother gives,
Can nothing please, except thy Teeth in *Blood*
And *Wounds*, and Stygian *Fury* be imbru'd?
Nought satiate the wild variety
Of thy rude *Paunch*, unless another *die*?
That good Old Age, that Innocent Estate,
Which we the *Golden* call, was fortunate

In *Herbs* and *Fruits*, her Lips with Blood undy'd;
Then *Fowls* through th' Air their *Wings* in ſafety ply'd;
The *Hare* then fearleſs wandred o're the Plain,
Nor *Fiſh* by their Credulity were ſlain.
Nor taught, was Man, that fawning Treachery,
All liv'd ſecure, till he that did Envy
(What *Dæmon* e're it was) thoſe harmleſs *Cates*,
And cramb'd his Guts with *Fleſh*, ſet ope the Gates
To cruel Citizens. But firſt, theſe ſlaughtering harms,
A fire of Zeal at Holy *Altars* warms;
Enjoining *Sacrifices* with the Blood
Of ſavage Beaſts, which made our Lives their Food.
Thus the *Wild Boar* for rooting up the Corn,
And leaving painful Plough-mens hopes forlorn,
Was thought to merit *Death*: Vine-brouzing *Goats*
Do next to angry *Bacchus* yield their Throats.
What harm have poor *Sheep* done, whoſe Udders ſwell,
And yield of Nectar a perpetual Well?
Supplying Man with their ſoft *Wooll*, and are
Alive than *Dead*, more profitable far.
Or what the *Ox*, a Creature without Guile,
Inur'd to Patience, and continual Toil?
He moſt ungrateful is, deſerving ill
The Gift of *Corn*, that can *Unyoke*, then *Kill*.
The Husbandman that Neck with Ax to wound,
Is too ſevere, that plow'd his ſtubborn Ground;
So oft Till'd, ſo many Crops brought in,
Yet not content therewith, aſcribes the Sin
To guiltleſs *Gods*, as if the Powers on high
In *Death* of labouring *Innocence* could joy.
Wheuce ſprings ſo dire an Appetite in Man
To interdicted Food? O Mortals! Can
Or dare you feed on *Fleſh*? Henceforth forbear,
I you intreat, and to my words give ear,
When Limbs of *ſlaughtered Beaſts* become your Meat,
Then think and know, that you your *Servants Eat*.

A Diſcourſe of the Philoſophers Stone, or Univerſal Medicine, wherein is Diſcovered the Abuſes and Impoſſibilities which theſe Chymical Pretenders have ſo long made uſe of, to deceive the Simple and too Credulous; which may alſo ſerve as a Caution to all ſuch who have been Aſs-ridden by thoſe Violent and Fierce Invaders of God's Unalterable Law.

THE Chymical Philoſophers have, in all Ages, written and fill'd the World with many Ingenious Volumes, diſcourſing of their ſecret Fires, and occult Operations, by which they ſay, they obtain their Tranſmuting Powers and Virtues in changing the Original Forms, Powers, and Virtues of Things, that is the more Ignoble to the more Noble, as Lead, Tin, Copper, *&c.* into Silver and Gold, which ſeems to all that are Endued with the true Underſtanding of the Nature and Original Principle of Things, to oppoſe God's Law, and limited Powers of Nature, for the changing of Forms is forbidden by God's Law. Note, That if it be poſſible to change and alter the form of Lead, ſo that it becomes of another Nature and *Species*, (*viz.*) Gold or Silver, and ſo of other Metals, by their ſecret Operations, and abſtruſe Methods, which they pretend to; by the ſame or like Method, and much eaſier, may the Forms and Qualities of Vegetations, be changed out of one into another, (*viz.*) the Ignoble to the more Noble, as Oates into Barley, and Barley into Wheat, and ſo of the reſt, which have much nearer affinity to each other than Metals have; for they are ſo near allied to each other, that being ground into Flower, and dreſſed, and made into Bread, and other Foods, can hardly be diſtinguiſhed by the niceſt of Palates; and notwithſtanding this affinity, no Man ever pretended, or could alter or change the form, or tranſmute one of theſe Vegetables into the other, for every Seed produces

duces its like *Species*, Wheat therefore produces Wheat, and Barley, Barley, and ſo of all others; and if any Man ſhould pretend, by his ſecret Fires and Operations, to produce the Seed of any Vegetables, as Wheat, Barley, and ſuch like, none that is rational would Credit him, neither indeed can he do it, or raiſe it, but by his own natural Seed: Now if the Forms and Qualities of thoſe things that are ſo near us, and much eaſier to be wrought ſeparated or fermented, cannot be tranſmuted, how then is it poſſible for thoſe untameable Bodies, that lyes ſo deep in the Caverns and Bowels of the Earth, that are ſo immanageable, and hard to be wrought on, that nothing but fierce ſtrong Fires can touch them; and when they have paſſed through ſeveral Fluxes by Fire, they are more the Children of *Mars* and *Saturn* than before, (*viz.*) harder and tougher, by which fiery Operation, the Spermatick and Original Generating Power is wholly deſtroyed, and there is no Art found which can advance its Generation again; for all common Fires are deſtructive to Generation, as in Grains before-mentioned, if they are ſcorched or heated by any common Fire, it deſtroys their ſeminary Virtues, and therefore nothing can produce its *Species* but its own Seed, and planted into a proper Earth and *Menſtruum*. He that would obtain the making of Lead, or any other Metal, muſt firſt have its own proper Seed, which no Man ever had, it being an Inviſible Power, or Secret Matter wholly hid from Man; as alſo a proper Earth and Water, Liquor or *Menſtruum*, and not common Fire, which deſtroys the Seminary Virtues, and Generating Powers of all things; and if the aforementioned Ingredients cannot be obtained, (which in Nature is impoſſible) beſides, if they could, you muſt wait the time of Nature's Operation and Growth, which may be 500, or a 1000 Years, before Nature can accompliſh its Work, and bring ſuch Metals to the higheſt Limit and Perfection, for ought any Man knows; for the more durable any particular Thing or Body is, the longer time it takes before it comes to maturity in

its Generation: Now Mettles are ſo permanent, that they will endure many Hundreds of Years; and it is not to be doubted, but they are as long in their Growth and Generation, as is further manifeſted in many ſorts of Vegetables and Animals; ſuch Wood that is moſt firm and durable is longeſt a growing, and alſo will endure in proportion, as Oak, *&c.* — Beſides, the changing of Forms is forbid by God, and his Eternal Law, and whoever does endeavour it, does not only commit the greateſt Outrages to that Secret Law, but ſeems to commit an unpardonable Sin, for he puts a ſtop and period to the natural Generation, and obliterates that Seal and Signature which God has endued it with in the Creation, (*viz.*) that every Seed ſhould produce its like Body, as the high Illuminated Apoſtle *Paul* Emphatically expreſſes it, That God gives to every Body its own Seed, or to every Seed its own Body, which is the Eternal Generation of Things and Creatures, which Man ought not to meddle with on pain of God's high Diſpleaſure; for, as we ſaid before, if any Violence be offered to any Grain or Seed, it deſtroys its Generating or Seminary Power: The like is to be underſtood in Animals, or any other Specifick Body or Seeds; for if an Horſe engender with an Aſs, or an Aſs with a Mare, it produces a Creature which is called a Mule, which is neither endued with the Perfection or Seed of the Horſe or the Aſs, and therefore this Creature is not capable of Generating: But here is a full ſtop and period put to the Generating Powers of God's Law, becauſe the Eternal Law of God is hereby broken: Now ſome may object and ſay, Why do an Aſs and a Mare that are of two diſtinct *Species*, produce a Creature of a third Kind; the reaſon whereof is plain, becauſe the Seeds of both thoſe Creatures were entire and perfect, and therefore had power in thoſe Seeds, to Generate a Creature of another Sort, but could not endue it with a proper Seed, to propagate its *Species* again; for the form being altered by the unnatural mixture of thoſe Seeds, has broken God's Law, and

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therefore can proceed no further; for if it were in the Power of Men to alter and change Forms, and the *Species* of one thing into another, the whole Syſtem of the Creation, with all its *Species*, would have been ſunk into Confuſion and Miſery: As what would not wicked and violent Men do, if they had Power? Would they not, as they have ſuffered their Minds to enter into, and awaken in themſelves the Lion-iſh, Canine and Rapacious Spirits, and Principles of wild ſavage Beaſts, by parity of Reaſon they would change and transform their own and other Bodies, into the Shapes and Forms of the aforeſaid ſavage Creatures, provided they could thereby do more harm and miſchief.

There is another ſort that term themſelves Medicinable Philoſophers, who make a great buſtle with their *Aurum Potabile*, and that they can by Fire prepare an Univerſal Medicine, (*viz.*) That will equally Cure all Diſeaſes and Languiſhing Diſtempers in Mankind, which ſeems to be altogether impoſſible, and as much to oppoſe the unalterable Law of God, as the former Spagyrical Operations; for were it poſſible for Mankind to obtain a Medicine of ſuch Perfection, Concord or Union, by which they could tinge Diſtempered Bodies, and as it were, tune and raiſe up the diſmayed Quality and Principles into equality, and preſerve healthy Bodies from ſinking into Diſcord and Decay; if ſo, it would be very eaſie not only to preſerve Mankind from any ſort of Sickneſs, but from Death it ſelf: The ſame may be ſaid of all Vegetations, and other Creatures; for could Man preſerve the Sun's Power and Balſamick Virtue in any Creature, in its full force and vigour, the unity of that thing would then continue, and conſequently ſuffer no decay; for Sickneſs is nothing elſe but Diſcord, and the unequal Operations of the Forms and Qualities that Body is compounded of: As for Example, Take a Pippin, or any good Fruit that has obtained its higheſt Perfection, and could you preſerve the ſweet Balſamick Juices of that Fruit from change or alteration, or ſtop the Mouth of

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the aſtringent, bitter and ſharp Qualities from devouring the ſweet meek Life, which tinges and ſhines through the whole with its amiable Virtues, could, I ſay, that be preſerved, then that Thing or Fruit would not fall into decay, or ſink into corruption. Note alſo, That if any Man could by Art preſerve or continue the ſweet oily Body in Wine, and other Liquors, in its full force and virtue as it is when it is new, ſo long that Wine or Liquor would continue good; but this cannot be done, for the ſweet Balſamick Body of each thing, when it has attained its higheſt Perfection and Limit, does by degrees tranſmute and change it ſelf into the Original Forms from whence it proceeded, (*viz.*) into aſtringency, hardneſs, heat, and acidity; for this cauſe all Old Wines, and other Liquors, are much hotter in its Operations, and not ſo Homogenial as new, and yet the laſt, (*viz.*) new, has more and finer Spirits than the former; for there is no particular Thing or Creature that ſtandeth ſtill, for either there is a progreſſion till it obtains its higheſt Limit, and then immediately falls into Retrogradation, and its Original Corruption; this is the Method of God's unalterable Law, which holds good in Man, as well as in Fruits and Vegetables; for could the *Archeus*, and *Humor Radicalis* in Man, be preſerved in Equality and Concord, then neither Diſeaſes nor Old Age would invade him, but there has not, is not, nor ever will any ſuch Medicine be found, for Man is, and always was forbidden, ſince his Fall, to touch the Tree of Life, that is, of changing the Forms, and tranſmuting one *Species* into another; this Tree of Life is the Secret and Magick Power of God, which is defended by his Holy Angels with Flaming Swords, which threatens Deſtruction to all ſuch as attempt the breaking this Holy, Eternal, and Unalterable Law; ſo that it is clear that thoſe Univerſal Medicines are only imaginary, and not real: The like is to be underſtood of thoſe that pretend to tranſmute and change Lead, and other inferior Metals, into Gold; many Hundreds of them have ſpent plentiful

Fortunes,

Fortunes, and the Beſt of their Times, by being led away with this Spirit of Error, by not diſtinguiſhing the Forms and Principles of Things, nor the Poſſibility of Nature, and have reduced themſelves to the want of that they ſo earneſtly proſecuted, and arrogantly aſſerted, that inſtead of making or finding of Gold, they have wanted Silver, and oftentimes the Neceſſaries of Life, and puts them upon ſeducing and deceiving others; too much of which I my ſelf have ſeen and known, and like a common Harlot have proſtrated their Secret, (and as they pretended) moſt Wonderful Art, to every Comer and Goer, and offering it to Sale for a ſmall pittance of Money, their Neceſſities and Wants being great, which is a general Curſe that attends the greateſt number of thoſe Gold-making Philoſophers, telling Lies ſo long till they almoſt believe them themſelves: Thus, tho' it be impoſſible, by the forementioned Heterogenial and Deluding Methods to obtain the Grand *Elixir*, and the Knowledge of the Tranſmuting Powers and Univerſal Medicine, yet are we far from thinking or believing that God, in whoſe Hands all Gifts and Secrets lye, that he does, or will not, ſhew and reveal ſuch Myſteries and Gifts to his Servants, that they are capable to uſe and practice to his Honour and Glory, and to the Benefit of themſelves and their Neighbours; for he can turn Water into Wine, and Stones into Bread; but obſerve, theſe are not done by theſe unnatural Methods of Culinary Fires, which deſtroys all Germination, and contradicts the whole Courſe of Nature: It is further to be obſerved, that the Scriptures doth teſtifie, by its Inſpired Writers, That God is Unvariable and Unchangeable, as is Emphatically expreſt in theſe words, *The ſame Yeſterday, to Day, and for Ever*, which is clearly manifeſted by the conſtant and unalterable Operations of both Celeſtial and Terreſtrial Powers; for behold the daily Motions of the Celeſtials, (*viz.*) Sun, Moon, and wonderful Company of Stars, their Riſing, Setting, continual Courſes, and various, and yet ſteady and conſtant

ſtant Operations, all in exact order keeping both time and place, according to that Limit and Bounds the Great Creator ordained them to and for: The ſame is to be underſtood of the Elements, which are conſtant and unchangeable in their Operations, and always keep their Specifick Forms entire, as Fire is Fire for ever; and ſo of Water, Earth, and Air, or elſe this viſible World had long ſince ſunk into its Ancient *Chaos*; from whence we may reaſonably conclude, that Men may as well pretend to alter and change the Nature, Motions, and Operations of the Sun, Moon, Stars, and Elements, as the under-graduated and inferior Creatures, being all made by the ſame Immutable Creator, and bounded by his Unchangeable Law; for all his Works are the Image and Likeneſs of himſelf. Thus much I thought fit to Communicate to Mankind, that the Sober and too Credulous might not be deceived by ſuch Empericks and Impoſtors, and led aſtray by their Errors, to the Ruin of themſelves and Families.

FINIS.